THE ALL-PLEASING: A COMMENTARY ON
THE RULES OF DISCIPLINE

VOLUME II

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BDK English Tripiṭaka Series

THE ALL-PLEASING: A COMMENTARY ON THE RULES OF DISCIPLINE

VOLUME II

(Taishō Volume 22, Number 1462)

Translated by the
Editorial Committee of the BDK English Tripiṭaka

BDK America, Inc.
2026

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A Message on the Publication of the English Tripiṭaka

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were often carried out as national projects supported and funded by emperors and political leaders. The BDK English Tripiṭaka project, on the other hand, began as a result of the dream and commitment of one man. In January 1982 Dr. Numata Yehan, founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), initiated the monumental task of translating the complete *Taishō shinshū daizōkyō* edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee included the following members: (late) Hanayama Shōyū (Chairperson), (late) Bandō Shōjun, (late) Ishigami Zennō, (late) Kamata Shigeo, (late) Kanaoka Shūyū, Mayeda Sengaku, (late) Nara Yasuaki, (late) Sayeki Shinkō, (late) Shioiri Ryōtatsu, (late) Tamaru Noriyoshi, (late) Tamura Kwansei, (late) Uryūzu Ryūshin, and (late) Yuyama Akira. Assistant members of the Committee were as follows: Kanazawa Atsushi, Watanabe Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred and thirty-nine texts for the First Series of the project, estimated to be one hundred printed volumes in all. The texts selected were not limited to those originally written in India but also included works composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published. Given the huge scope of this project, accomplishing the English translations of all the Chinese and Japanese texts in the Taishō canon may take as long as one hundred years or more. Nevertheless, as Dr. Numata wished, it is the sincere hope of the Committee that this project will continue until completion, even after all the present members have passed away.

Dr. Numata passed away on May 5, 1994, at the age of ninety-seven. He entrusted his son, Mr. NUMATA Toshihide with the continuation and completion of the English Tripiṭaka project. Mr. Numata served for twenty-three years, leading the project forward with enormous progress before his sudden passing on February 16, 2017, at the age of eighty-four. The Committee previously lost its able and devoted first Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. In October 1995 the Committee elected Professor MAYEDA Sengaku (then Vice President of Musashino Women's College) as Chairperson, and upon the retirement of Professor Mayeda in July 2016, the torch was passed to me to serve as the third Chairperson. Despite these losses and changes we, the Editorial Committee members, have renewed our determination to carry out the noble ideals set by Dr. Numata. Present members of the Committee are Kenneth K. Tanaka (Chairperson), ICHISHIMA Shōshin, MINOWA Kenryō, SAITŌ Akira, SHIMODA Masahiro, WATANABE Shōgo, YONEZAWA Yoshiyasu, Matthew D. McMullen, HORIUCHI Toshio, and MIYAZAKI Tenshō.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the translated texts. The Publication Committee was organized at the Numata Center in December 1991. In 2010, the Numata Center's operations were merged with Bukkyō Dendō Kyōkai America, Inc. (BDK America), and BDK America continues to oversee the publication side of the English Tripiṭaka project in close cooperation with the Editorial Committee in Tokyo.

To date, the project has completed the translation of about eighty percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

Kenneth K. Tanaka
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Moraga, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Managing Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, Director of the BDK English Tripiṭaka Project.

A. Charles Muller
Chairperson
Publication Committee

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Translators' Introduction

Editorial Committee of the
BDK English Tripiṭaka

The All-pleasing: A Commentary on the Rules of Discipline (Ch. *Shanjianlü piposha,* hereafter abbreviated as *All-pleasing*) is a commentarial work dealing with the disciplinary rules for Buddhist monks. Toward the end of the nineteenth century, when the prevailing view among Western scholars was that no Pāli Buddhist texts were available in Chinese translation, the Japanese scholar Junjirō Takakusu published an article, "Pāli Elements in Chinese Buddhism: A Translation of Buddhaghoṣa's Samanta-pāsādikā, A Commentary on the Vinaya, Found in the Chinese Tripiṭaka,"[1] which called attention to the existence of a text that showed many affinities with a Pāli work entitled *Samantapāsādikā,* a commentary on the Pāli Vinaya of the Theravāda school.

Since then, comparative studies between the *All-pleasing* and the *Samantapāsādikā* have flourished. Perhaps the most recent addition to this field was P. V. Bapat's *Shan-chien-p'i-p'o-sha.*[2] Owing to certain linguistic features observed in the text, doubts had previously existed as to whether the language of the original work was Pāli, Sanskrit, or a mixture of both. However, the results of these and other detailed studies undertaken to date by such eminent scholars as Makoto Nagai, in his "Shan chien lu p'i p'o sha,"[3] and Kōgen Mizuno, in his "*Zenkenritsubibasha* to *Samantapāsādikā,*"[4] point clearly to the fact that this work is an abridged translation of the *Samantapāsādikā,* a Pāli commentary on the Vinaya-*piṭaka* (the compendium or "basket" of monastic rules), ascribed to the authorship of Buddhaghoṣa in the fifth century.

According to the *Lidaisanbaoji* (T. 49), dated 597 C.E., the *All-pleasing* was translated by the "foreign" monk Saṅghabhadra, who traveled to China with his teacher, a "Dharma Master of the Three Baskets (Tripiṭaka)." Saṅghabhadra's teacher, however, left China without disembarking the ship, entrusting the task of translating the Vinaya text they had brought with them to his

student. Saṅghabhadra remained in China and translated the work, assisted by a monk named Sengyi, at Zhulin Temple in Guangzhou (Canton). The work was completed in 489 C.E.

The *All-pleasing,* though translated from the *Samantapāsādikā,* contains many passages that are either not found in the *Samantapāsādikā* or whose content differs from it. Mizuno summarizes these differences according to the following four areas: (1) Many passages are quoted from the *Dharmagupta-vinaya* (Ch. *Sifen lü*), one of the most influential versions of the Vinaya in East Asia, since the co-translator of the *All-pleasing,* Sengyi, believed the *All-pleasing* to be a commentary on the *Dharmagupta-vinaya* and thus incorporated many of its ideas into the translation. These included the enumeration of precepts, certain ambiguous points clarified by Saṃghabhadra personally, and other elements; (2) the *All-pleasing* quotes many additional passages from the Vinaya-*piṭaka* and other Pāli sources, including commentarial works; (3) the translators supplemented material they thought was insufficiently explained, using terms and definitions more familiar to Chinese readers; and (4) the *All-pleasing* at times follows enumerations of items or titles that differ from those of the *Samantapāsādikā,* due to later copyists' mistakes, or even to twists deliberately executed by the translators so that its content would be readily understood by Chinese readers.[5]

The *All-pleasing* closely follows the *Samantapāsādikā* in structure and content. It is divided into eighteen fascicles, or volumes, which appear to have been determined more according to size than to a logical division of their contents. Due to the length of the text, the translation is published in two volumes: Volume I includes fascicles 1–9; Volume II contains fascicles 10–18.

Volume I begins with the "Introductory Stories," corresponding to the *Bāhiranidāna* ("External Introduction") of the *Samantapāsādikā.* Fascicle One, after the introductory verses, gives a narration of the three Buddhist councils that were held in India prior to the introduction of Buddhism to Sri Lanka, including answers to questions about the nature of the Sutta-*piṭaka,* Vinaya-*piṭaka,* and Abhidhamma-*piṭaka* (i.e., the Tipiṭaka).

Fascicle Two continues with the remainder of the section on the Third Buddhist Council, followed by King Asoka's patronage of missions dispatched to various neighboring regions, as well as to distant countries including Sri Lanka (Sīhaladīpa), to propagate the Buddha-Dhamma. This fascicle devotes considerable space to describing the establishment of Buddhism in Sri Lanka through the

mission undertaken by the *arahant* Mahinda, Asoka's son, during the reign of King Devānampiya Tissa (r. 250–210 B.C.E.). Fascicle Three is mainly devoted to Mahinda's activities in establishing Buddhism in Sri Lanka.

Fascicle Four abruptly concludes the story of Mahinda and brings to a close the "Introductory Stories" section of the text. A commentary on the *Bhikkhu-vibhaṅga* (*Exposition for Monks*) part of the *Sutta-vibhaṅga* follows. In this section the text begins with an elucidation of some of the Buddha's well-known epithets, followed by descriptions of the first, second, and third states of meditative absorption, or *jhāna*s. Fascicle Five gives a description of the fourth *jhāna,* followed by an explanation of the three kinds of transcendent knowledge (*tevijjā*), namely, the ability to recall one's own and others' previous lives, divine vision, and the knowledge that enables one to eliminate all defilement. It further gives a detailed account of the Verañjā *brāhmaṇa* taking refuge in the Buddha; two sections dealing with Moggallāna and Sāriputta, the Buddha's two chief disciples; the Buddha's refusal to establish any monastic rule until the occasion for it arose; and other episodes.

Fascicle Six recounts the story of the monk Sudinna, who violated the rule of celibacy by having a sexual relationship with his ex-wife. This act compelled the Buddha to condemn him and establish the disciplinary rule of excommunication of those who violate the rule of celibacy. This account leads to an explanation of the first prescription of a precept, followed by stories of events leading to its amendments. This section also describes the qualifications of a Vinaya master.

Fascicle Seven begins with the detailed definitions of a *bhikkhu* (monk) in the commentary on the first of the four most grave offenses, or *pārājika,* which results from acts of sexual intercourse. Stories of twelve individuals who committed a *pārājika* offense are given here, together with every conceivable detail of sexual misconduct that constitutes a *pārājika* offense. Fascicle Eight deals with the second *pārājika* offense, which results from acts of theft. While illustrating the precept through the story of the *bhikkhu* Dhaniya, the text lists twenty-five types of theft, along with the five factors a Vinaya master must consider before making a decision in regard to punishment for the offense. Fascicle Nine continues to comment on this topic from the Vinaya-*piṭaka,* listing thirty objects found in the world that are subject to being stolen, along with explanations of related cases of *dukkaṭa* (minor offenses involving action) and *thullaccaya* (grave offenses that can be rectified through confession).

Fascicle Ten continues with a discussion of various aspects of the second *pārājika,* and then recounts the story of the founding of the city of Vesāli. A discussion then commences of the third *pārājika* offense, which results from taking life, regarding in particular how contemplation of the impurities of the body can lead to murder or suicide; this section is followed by a lengthy discussion of the benefits of practicing meditation on the breath (*ānāpāna-samādhi*). Fascicle Eleven continues the exposition of meditation on the breath, and proceeds to illustrate the third *pārājika* offense in greater detail. Various forms of killing are described, including the ways in which a person can provoke the act of suicide; the text then moves into a discussion of the fourth *pārājika,* which results from monks claiming to possess spiritual abilities that they do not yet possess.

Fascicle Twelve concludes the description of the fourth *pārājika,* summarizes all acts that lead to *pārājika* offenses, and then commences an explanation of *saṅghādisesa* (an offense judged by a formal meeting of the sangha), the second most grave class of transgression. Fascicle Thirteen continues with stories illustrating the second through twelfth *saṅghādisesa* offenses. Fascicle Fourteen explains the thirteenth *saṅghādisesa* offense, and then describes the two *aniyatā*s (indeterminate offenses), followed by the first six *nissaggiya*s (offenses that require confession and forfeiture of what has been improperly obtained). Fascicle Fifteen explains the remaining seventh through thirtieth *nissaggiya* offenses, and the first through the twenty-first *pācittiya*s (offenses that require confession). Fascicle Sixteen gives the remaining twenty-second to ninety-first *pācittiya* offenses, followed by explanations of the *pāṭidesanīya*s (lesser offenses that require confession), *sekhiya*s (rules for conduct), and *adhikaraṇa-samatha*s (procedural rules for settling disputes), with which the exposition of rules and their origin stories called the *Bhikkhu-vibhaṅga* concludes. The text then goes on to explain the *pārājika, saṅghādisesa, pācittiya,* and *pāṭidesanīya* offenses of the *Bhikkhunī-vibhaṅga,* the corresponding exposition for nuns. It also gives a commentary on the *Khandhaka*s corresponding to the first part of the *Mahāvagga* of the Vinaya-*piṭaka.* Here the influence of the *Dharmagupta-vinaya* can be seen in the order and numbering of chapters in the *Khandhaka*s.

Fascicle Seventeen continues this commentary on the *Khandhaka*s. Fascicle Eighteen explains the remaining *Khandhaka*s, with some passages also showing clear traces of influence from the *Dharmagupta-vinaya.* The text includes Sāriputta's questions about the Vinaya to Upāli, who answers and expounds upon them.

This text is admittedly difficult to understand without a basic knowledge of the monastic rules observed by Buddhist monks and nuns, particularly of the Theravāda school of Buddhism. Another challenge for comprehension arises from two of the main characteristics of the translation: first, the text is an abridged version of the *Samantapāsādikā,* so it lacks the coherence and continuity of the original; and second, it includes material borrowed from the *Dharmagupta-vinaya.* Nonetheless, the fact that this text is accorded an important place in the Chinese Buddhist canon suggests that Chinese Buddhists took great interest in translating Vinaya texts, regardless of their affiliation at the time. This specific interest may also help to explain the lack of translations of any other influential Pāli commentarial works, such as the *Visuddhimagga,* also attributed to Buddhaghoṣa and widely regarded as a compendium of Theravādin Buddhist thought. From a distinctly Theravādin perspective, the *All-pleasing* is important as source material, as it can verify the interpretation of Pāli commentaries in general and, in particular, clarify certain difficult and obscure passages found in the *Samantapāsādikā.* This text is especially valuable and useful for the study of Pāli commentarial literature because the old Sīhaḷa commentaries, the basic source materials upon which fifth- and sixth-century Pāli commentaries are based, are no longer extant.

In this translation we have emended clear cases of corrupt readings in the text according to the relevant material given either in footnotes to the Chinese text as variant readings, or in the *Samantapāsādikā* itself, in the interest of greater coherence and intelligibility. We have judiciously provided endnotes when needed for clarity. The glossary will also help facilitate the reader's understanding.

Acknowledgment

This translation of *The All-pleasing: A Commentary on the Rules of Discipline* is the result of collaboration by many. Most of all, we are immensely indebted to the contributions made by Prof. Sodo Mori and Prof. Toshiichi Endo for their knowledge and support of this difficult and important text. We are also grateful to our predecessors, particularly those working in the field of related studies of the *Shanjianlü piposha* and the *Samantapāsādikā,* whose works facilitated our translation effort. Finally, we will be most pleased if this translation serves the interested readers as a gateway to the rich and vast store of knowledge offered by the Chinese Buddhist Tripiṭaka.

THE ALL-PLEASING: A COMMENTARY ON THE RULES OF DISCIPLINE

(*Shanjianlü piposha*)

Translated by Saṅghabhadra, Foreign Master
of the Tipiṭaka in the Qi Dynasty
of the Xiao Family

Fascicle Ten

"*The five ways of signaling to another person for the purpose of inciting him to take an object*"—Beginning with signaling with the eyes, these are signaling with the eyes, with the hands, with the feet, by shaking the head, and by moving the body. In this way there are various ways of signaling to incite another person to steal. Whether the person who does so commits a transgression or not is the same as explained above. If he incites another person to take an object and then gains possession of it himself, both of them commit a grave offense. If he incites a person to take a certain object but that person takes a different object instead, then the one who incited the other is guilty of a minor offense, while the one who takes it commits a grave offense.

"*Inciting and telling a certain person*"—Suppose there are many *bhikkhu*s, among whom one is the master and three are his disciples. The first disciple is named Buddharakkhita, the second Dhammarakkhita, and the third Sangharakkhita. The master, while he is on his way somewhere, sees an object that belongs to someone else and decides to steal it. So he calls Buddharakkhita and tells him, "You should get Dhammarakkhita to incite Sangharakkhita to go and take that object."

When the master incites the first disciple, he becomes guilty of a *dukkaṭa* offense. When Dhammarakkita speaks and Sangharakkhita receives his words, the master becomes guilty of a *thullaccaya* offense. When [Sangharakkhita] goes and takes the object, removing it from its original place, the master and his three disciples all commit a grave offense.

The Dhamma Teacher says: Not only four people can commit a grave offense; if a hundred or a thousand people incite each other, they commit the same offense.

"*Inciting others*"—The teacher incites Buddharakkhita, saying, "Go and speak to Dhammarakkhita. Incite him to tell Sangharakkhita, 'You should go 740b
and take that object.'" Buddharakkhita, however, sees Dhammarakkhita but does not convey the message; or he does not see him, but rather goes himself to Sangharakkhita and tells him, "You should go and take that object."

If the object is removed from its original place, the master becomes guilty of a *dukkaṭa* offense, Dhammarakkhita is absolved of any offense, and the first and third disciples commit a grave offense.

"*Having gone, he returns*"—Sangharakkhita sees a man guarding the object, so he cannot take it. Therefore he goes back and tells his master.

His master says, "Take it at a convenient time, but do not leave it there." The master becomes guilty of a *dukkaṭa* offense. If he obtains the object later, however, both he and his disciple become guilty of a grave offense. If a master encourages his disciple to take an object, he is certain to obtain it, just as objects thrown up into the air are certain to fall to earth. Therefore the master, as soon as he encourages him, becomes guilty of a *pārājika* offense.

Suppose a master, intending to steal something, incites his disciple to take it. Then time passes—one year, two years, three years, up to six years. If the master either dies or returns to worldly life, he has not committed a grave offense, but the person who steals it is guilty of an offense.

Or suppose the master has already incited his disciple to steal it, but the disciple is not able to do so within a period of up to three years. Meanwhile, the disciple becomes deaf, but the master does not know that he is deaf. Then the master starts to feels remorseful, and tells his disciple not to go through with the plan. Because his disciple is deaf, however, he does not hear his master's words, and instead goes ahead and takes the object from its original place, as he had previously been encouraged to do. In this case both the master and his deaf disciple commit a grave offense. If the disciple had not been deaf, he would have replied to his master, "Very well! I will not take it." In that case neither master nor disciple would commit a grave offense, but would be guilty rather of a *dukkaṭa* offense.

The section on inciting others to steal is concluded.

I will now reveal the five conditions related to the precepts concerning theft. As the original Vinaya text says:

> What are the five conditions? First, an object belongs to someone else; second, the thief is aware that it belongs to someone else; third, the object has value; fourth, there is the intention to steal it; and fifth, the object is removed from its original place. If one or two of these conditions are present, the thief does not commit a grave offense. If two [aspects are present] together, he incurs a *thullaccaya* or *dukkaṭa* offense.

The six conditions are: (1) A person is not aware that an object belongs to him, (2) he is not aware that it belongs to a close friend, (3) he is not aware that it has been lent for temporary use, (4) the object has value, (5) he intends to steal it, and (6) the object is removed from its original place.

"*Not owned by another person*"—Not guarded by another person. He is aware that this object has been discarded as refuse; he is aware that it has no owner; he is aware that it belongs to him; he is aware that it has been lent for temporary use; he does not intend to steal it; and he is aware of not committing an offense.

"*Aware that it belongs to oneself*"—If he thinks that someone else's object belongs to him and removes it from its original place, he commits no offense. If the owner of the object demands it back, however, then he must return it. If he does not, he commits a grave offense.

"*Aware that it belongs to a close friend*"—As the original Vinaya text says:

> The Buddha told the *bhikkhu*s, "There are five conditions for acquiring an object that belongs to a close friend. What are the five conditions? First, he is a friend; second, he is a companion; third, he clearly explains his intentions; fourth, he is alive; and fifth, he would be happy for his friend to acquire it."

What is meant by "*friend*"? Someone who delights him at first glance is 740c
called a "friend."

"*Companion*"—An extremely close friend who is not stingy is called a "close friend."

"*Clearly explains his intentions*"—He says, "You may take what is mine as you wish, without having to ask me again." This is called "clearly explaining his intentions."

"*Alive*"—He says, "You may continue to use this object as long as I am alive."

"*Happy for his friend to acquire it*"—A person thinks, "The owner of this object will certainly be glad to hear that I have acquired it."

These are called the "five conditions" that one should be aware of concerning objects that are to be acquired from a close friend.

There are also three conditions for acquiring an object from a close friend. First, he is a friend who is alive, and will be happy for his friend to acquire

it; second, he is a companion who is alive, and will be happy for his friend to acquire it; and third, he explains that he will be happy for his friend to acquire it.

If a close friend is alive and is happy for his friend to acquire the object, this is a case of acquiring an object from a close friend. If a layman or world-renunciant is happy at first that another person should acquire an object, then even if he later regrets it for some reason, he cannot take it back. Furthermore, if a friend is not happy to give him an object, but does not say whether he is giving it to him or not, and he acquires it, and if the owner later becomes unhappy about it, he cannot take it back.

If, however, a friend has told him, "If you need it you can take and eat it, and if I need it I will take it from you," but if for some reason the friend later becomes unhappy with this arrangement, he can take back the invitation.

"*Lent for temporary use*"—After such an object has been used it must be returned to its owner. Objects that are used in this way are said to be "lent for temporary use." If the owner of an object tells another person, "There is no need to return it," and gives it to him as a gift, that is permitted. If he does not give it as a gift, the other person must return it. Objects belonging to a group of people or to the sangha are treated in the same way.

"*Objects belonging to hungry ghosts*"—The four heavenly kings and the like are also included in this category. If a *bhikkhu* takes an object belonging to these spirits, he does not commit any offense. If Sakka, king of the *deva*s, sets up a shop for selling goods, and a *bhikkhu* recognizes Sakka with his divine eye and takes an object, and then Sakka becomes stingy and wants it back, whether the *bhikkhu* returns it or not he commits no offense. Why not? Because these are enchanted objects.

If a worldly person ties an object to a tree and no one is guarding it, then anyone who takes it commits no offense.

"*Objects belonging to animals*"—That is, *nāga* kings, *garuḷa*s, and the like. If one of them transforms himself into human form by means of his supernormal power, then it is the same as explained in the case of Sakka and no different. If a lion or tiger kills a deer or ox and eats it, a *bhikkhu* cannot take what the animal has caught. Why? Because the angry tiger or wolf might kill the *bhikkhu*. If the animal has finished eating the *bhikkhu* can chase it

away and then take the meat. If he gets a monastery attendant to cook the meat, eating it does not constitute an offense.

"*Refuse*"—That is, discarded objects. If a person takes objects thinking that they are refuse, he commits offense. If someone owns these objects and comes looking for them, however, the *bhikkhu* must return them. If he does not, he commits a grave offense.

"*Madman*"—The original Vinaya text explains in detail that at first there were no precepts prescribed or offenses committed, and not even madmen violated the precepts. Later, however, beginning with the group of six (*chabbaggiya*) *bhikkhu*s,[6] people began to violate every precept. 741a

The Dhamma Teacher says: The investigation into the precepts concerning theft is concluded.

That which originates in the mind, acting on it, worldly offenses, evil acts, immorality, and the three kinds of feelings—you should all know about these matters.

"*Origination*"—That is, originating in bodily and mental actions. This case concerns personally taking an object. Inciting others to take an object originates in mental and verbal actions. Taking it oneself by means of inciting others originates in physical, verbal, and mental actions.

"*Acting*" —Actions carried out with the body.

"*Worldly offenses*"—Acts that are inherently offenses by nature.

"*Immorality*"—To act with evil intentions.

"*Feelings*"—There are three kinds of feelings: painful, pleasurable, and neither painful nor pleasurable.

The Dhamma Teacher says: All these cases have previously been explained in connection with *pārājika* offenses.

"*Supplementary rules*"—Those that originated with the group of six *bhikkhu*s, and the like. Whatever is easy to understand has already been explained in the original Vinaya texts. Next I will explain in detail the phrases that are difficult to understand.

An ordinary person's mind always follows their desires and is never free from them. If the noble ones, setting aside physical and verbal acts, had identified mental acts as offenses, no one would have been free of such offenses. Therefore the noble ones prescribed the precepts in response to the

key causes of both body and mind. For this reason the original Vinaya text explains cases in which there is no offense:

> An intention may arise, but if it is not followed by physical or verbal action, such a case is said to involve no offense. If the thought of stealing arises, a person should censure himself and return again to his good intentions.

"*Touch or shake an object, or remove it from its original place*"—This passage is easy to understand.

"Who has stolen this object?" The answer was, "I stole it."

The Buddha asked the *bhikkhu,* "What was your intention?"

"The words just came out of my mouth, but I actually had no intention of stealing," the *bhikkhu* replied.

"If that is the case then you have not committed any offense."

"*Possessed by a spirit*"—When a [hungry] ghost saw a corpse dressed in attractive clothing, greed arose in him and he entered into the corpse.

"*Did not pay attention to his words*"—A certain *bhikkhu* heard the hungry ghost say, "O *bhikkhu*, do not take my attractive clothing!" The *bhikkhu* heard these words but he did not pay attention to them.

"*Rose up*"—This hungry ghost saw the *bhikkhu* take the clothing and depart, so he rose up and chased him.

"*Closed the door*"—The *bhikkhu*'s monastery was near a cemetery, and he had such a strong character that he was not afraid of ghosts. He went into his dwelling and closed the door.

"*Fell to the ground*"—When the hungry spirit saw that the *bhikkhu* had closed the door, he said, "I will not be able to get the clothing back." So he discarded the corpse and went away. Therefore the original Vinaya text says, "It fell to the ground."

"*Not yet decomposed*"—That is, a fresh corpse. When a corpse has not yet decomposed, it is not permissible to take clothing from it. Doing so constitutes a *dukkaṭa* offense. If a *bhikkhu* takes clothing from a corpse after it has decomposed, he commits no offense.

Question: What is meant by "decomposed"?

Answer: When a corpse has been scratched by the claws of a vulture or the like, if it has a wound even as small as a pinprick, then if a *bhikkhu* takes

clothing from it he commits no offense. If the skin has not yet been broken, however, taking the clothing is not permitted. If the corpse incurred any wounds or burns when the person was alive, he can take its clothing, following the shape of each wound. If the corpse is bloated and malodorous, he can take its clothing. If the corpse is in perfect condition and a *bhikkhu* intends to take clothing from it, he should tell the watchman of the cemetery, "Please take it for me." If the cemetery has no watchman, he should tell someone else, "It would be good of you to take it for me." If there is absolutely no one else that he can ask, the *bhikkhu* should pierce the corpse's skin with a pocket knife to wound it, and then he can take its clothing. Once the corpse is in this state, a *bhikkhu* can take its clothing. 741b

"*Exchange tally sticks* (*salākā*)"—A group of monks distributes robes by casting tally sticks. A *bhikkhu,* with the intention of stealing, exchanges his tally stick for a better one that belongs to someone else. Whether or not he commits an offense is as explained above.

In the dark of night or in broad daylight, if a person does not see the owner of an object and steals it, he is said to be a petty thief. If a person who intends to deceive others transforms a useless object into a desirable one or gives an object a temporary color so that it will be easy to take that which belongs to someone else, he cheats others face-to-face, so he is a full-fledged thief. The cases of someone as powerful as a king overpowering another person and taking his possessions, someone weighting a scale so that quantities seem larger than they are, and the different varieties of similar transgressions all fall into the category of offenses involving theft.

"*Intention*"—There are two kinds: first, intention concerning an object, and second, intention concerning location.

What is meant by "intention concerning an object"? A *bhikkhu* who intends to steal a robe enters the monks' quarters, thinking, "If I can get this robe I will take it, but I will not take any of the others." This case is called "intention concerning an object."

What is meant by "intention concerning location"? A *bhikkhu* intends to take an object belonging to someone else, so he goes off and says to himself, "I will go to such-and-such place and take the object." This case is called "intention concerning location."

Here ends the section on exchanging tally sticks.

The Dhamma Teacher says: The words that follow can be understood without my having to explain them in detail.

If a monastery hall is empty and abandoned, and a *bhikkhu* comes by and sees a tree there with fruit on it, he should strike the gong. If there is no gong, he should clap his hands at least three times. After he has done so, he can take the fruit and eat it and he does not commit any offense. If he eats it without following this procedure, he commits an offense involving theft.

Suppose a monastery hall is located outside of a village where it is subject to the threat of robbers or marauding animals. Suppose in response to a threat the *bhikkhu*s run into the village, and then a guest *bhikkhu* arrives at the monastery, discovers food, drink, and fruit there, and eats the food with the intention of stealing it. In this case he becomes guilty of an offense according to the value [of what was taken and eaten], whether high or low. The phrases that follow are easy to understand.

"*Take a hog that is tied up*"—Suppose a net is spread at a certain place in the forest to catch a wild hog. A *bhikkhu* frees a hog that belongs to someone else, intending to steal it. In this way he commits a grave offense, and is required to pay for it according to its value, whether high or low. If he frees it out of compassion, however, he is not guilty of any offense. He should repay [the owner] whatever is its worth.

If a *bhikkhu,* out of compassion for a hog, first calculates the standard price and places the equivalent value in goods in the net and then frees the hog, he commits no offense. If the hog sees the *bhikkhu* approaching, breaks free of the net on its own, and runs off, the *bhikkhu* commits no offense. If the hog has not yet been captured in the net (i.e., is not yet owned by anyone) and the *bhikkhu* drives it away, he commits no offense.

If a dog belonging to someone else attacks the wild hog, and a *bhikkhu,* out of compassion, drives the dog away with a stick and thus frees the hog, he commits no offense. If the hog's owner demands compensation for it, the *bhikkhu* should repay him. If he does not, he becomes guilty of an offense.

Suppose a wild hog caught in a net has not eaten in three or four days, and its body has become weak and listless. A *bhikkhu* who intends to steal
741c it gives it food and drink. After it has eaten, the hog regains its physical strength. The *bhikkhu* shouts loudly, frightening the hog, so that it breaks free of the net and runs off. In this case the *bhikkhu* commits a grave offense.

If the *bhikkhu* does so out of compassion, however, he commits no offense, but he should repay the owner for the value of the hog.

Suppose a *bhikkhu* sees a wild hog caught in a net and, intending to steal it, cuts the net but leaves it partly uncut. Then the *bhikkhu* shouts loudly, frightening the hog, so that it breaks free of the net and runs off. This case is the same as that explained above.

Suppose a *bhikkhu* sees a wild hog caught in a net and intends to steal it, so he places a sword near the net or sets a fire beside it, hoping that the hog will pull the rope against the sword, or that the fire will burn the net so that the hog can escape from it and run away. Whether or not he commits an offense is as explained above.

Suppose a person deliberately digs a hole in the earth, intending to catch various animals such as wild hogs or deer. A *bhikkhu* who intends to steal [the captured animals] destroys the hole and any implements the person has set up, so that even when animals pass through the area they do not fall into his trap. In this case the *bhikkhu* commits a grave offense. If no animals pass through the area, however, he commits no offense.

Suppose a person places a net near a monastery, intending to catch various animals in it, and a *bhikkhu* tells him, "Do not place a net near the monastery to catch hogs and deer." If this person does not heed him, the *bhikkhu* should tell the landowner. If the landowner incites [the *bhikkhu*] to destroy it, doing so does not constitute an offense.

Suppose a person cultivates a field where he grows crops for deer to eat. He spreads a net there and keeps watch over the place. He traps the deer, captures them, and eats the meat. If the owner stops keeping watch and loses interest in the place, and a *bhikkhu* later destroys the net and frees the deer, he does not commit any offense.

The Dhamma Teacher says: The phrases that follow are easy to understand. If a person sets a bamboo fish trap in order to catch fish, and a *bhikkhu,* intending to steal them, opens it and releases them, he incurs an offense according to their value, whether high or low. If he first bores a hole in the trap, and then strikes the water to startle the fish so they will come out, he commits an offense. If the fish do not come out, he does not commit any offense, as in the case above.

Or suppose that, intending to steal the baskets of fish, he gathers them up, takes them out of the water, and departs. In this case he commits an offense according to the value [of the fish], whether high or low.

Or suppose he places provisions for the fish outside the trap to lure them out, and when the fish see the bait they rush out of the trap. If the owner demands payment for the fish, the *bhikkhu* must repay him whatever they are worth.

Suppose there is a fish trap out in the open water and a *bhikkhu,* intending to steal the fish, opens it or breaks it so that the fish come out of the trap and return to the open water. If the owner demands to be compensated for their value, the *bhikkhu* must repay him whatever they are worth. If a *bhikkhu* takes a fish trap, [removes the fish] and discards it somewhere else, then whether or not he has committed an offense is determined as stated above.

Stealing a *jambu* fruit or a pot of ghee or oil is just as in the cases explained above. Suppose a *bhikkhu* takes some ghee worth less than one *pāda* coin, intending to steal it, and then later he repents, thinking, "I will not do it again." The next day, however, again the intention of stealing arises in him, and again he takes a portion worth less than one *pāda* coin. Again he repents and pledges that he will not do it again. In this way, he steals by turns and gradually empties an entire container full of ghee. He does not commit a grave offense, but he becomes guilty of a *dukkaṭa* or *thullaccaya* offense.

Or suppose a *bhikkhu* steals ghee in this way, taking just one spoonful each day. He does not lose interest in stealing it, however, but instead continues to take portions until he has taken an amount worth one *pāda* coin. Then has committed a grave offense.

"*Theft committed by mutual agreement*"—There are two kinds of leftover food in the dining hall.

742a Next, the case of *jambu* fruit is as explained above.

"*Sharing mangos*"—The resident *bhikkhu*s see that guest *bhikkhu*s have come, but they do not distribute the fruit among them.

The guest *bhikkhu*s ask the monastery attendants, "May we have our share?" Having said this, the guest *bhikkhu*s strike the chime, then take the mangos and distribute them among the resident *bhikkhu*s and guest *bhikkhu*s alike. They all eat it together.

Therefore the original Vinaya text says, “The Buddha told the *bhikkhu*s, ‘From now on, if there is food and drink, it should be shared. When the food is shared there is no offense.’”

He himself told the resident *bhikkhu*s of his own monastery:

> If there is fruit and guest *bhikkhu*s come, the food should be shared, and then no offense will be committed. If the guest *bhikkhu*s depart and afterward the resident *bhikkhu*s distribute the food among themselves to eat, they are called “thieves.” Instead, when guest *bhikkhu*s come, the resident *bhikkhu*s should call out and strike the chime, and eat the fruit together with the guest *bhikkhu*s. If they do not strike the chime, but the guest *bhikkhu*s strike it and then eat the fruit, no offense is committed.

If the resident *bhikkhu*s have fruit trees growing in a grove that belongs to the sangha and the trees are meant to provide the four requisites for the *bhikkhu*s, then guest *bhikkhu*s cannot strike the chime and eat this fruit, nor can they take it and depart.

Suppose the resident *bhikkhu*s have a grove belonging to the sangha but they are not willing to watch over it, and thieves steal the fruit. If the sangha assembly establishes a rule prohibiting members of the sangha to eat from it, this rule is not valid. If they are able to watch over it, however, then the rule becomes valid.

If a benefactor donates fruit trees to the sangha that are meant to provide its members with monastic robes or medicine, the sangha cannot distribute the fruit among its members to eat. If a benefactor donates fruit trees that are meant to provide the four requisites for the sangha, and then a *bhikkhu,* with the intention of stealing, turns them into a gift to be distributed and eaten, he incurs an offense according to their value, whether high or low. If a benefactor donates fruit trees to the sangha for the purpose of constructing dwellings, and then a *bhikkhu* turns them into a gift to be eaten, he becomes guilty of a *thullaccaya* offense and must repay their value. If the donation is for the purpose of making ochre robes (*kasāya*), it must be used for that purpose. In times of famine, however, the sangha may issue an official declaration stating that because food and drink are difficult to obtain, while a sufficient supply of the three kinds of robes is available, the fruit trees will

be provisionally used to provide food for the sangha for the comfort of its members. If the sangha unanimously determines that the trees should be used to provide food, no offense is committed.

If a patron donates the three kinds of robes, but the sangha does not have sufficient dwellings for its members, it may issue an official declaration to convert the gift to a [monetary] resource to be used for the construction of dwellings instead. If the sangha unanimously agrees to this use, then no offense is committed. If a patron donates valuable objects for the purpose of constructing dwellings, they must be used for that purpose. During times of famine when food and drink are difficult for the sangha to obtain, or during epidemics, or when the land is in a state of chaos and the *bhikkhu*s abandon their monasteries and travel to other places, and there is no master to tend the fruit trees at the monastery, the valuable objects can be used to provide food for those who will protect the place where they live.

Also, if a monastery has many dwellings and there is no one to repair damaged portions of it, then the good ones should be salvaged and the damaged ones can be demolished and sold to provide food for those who will
742b protect the place where they live. If a patron makes a donation for the purpose of providing the four requisites, that donation cannot be converted for any other use. If the members of the sangha are going to use its value to hire a person to take care of the garden, they must let him live in the garden and use the gift for its intended purpose. If *bhikkhu*s coming and going pass by this grove and see the fruit of the coconut and *tāla* (palmyra) trees, the keeper gives what he has obtained for himself to the sangha to eat. Why? Because he has already been ordered to take care of the garden, the keeper of the garden distributes a specific quantity of fruit to each member of the sangha, and he should take his share according to that specific quantity but cannot exceed it. If the keeper of the garden, on behalf of the sangha, trades goods such as melons or other fruit for permissible clothing and gives them to the sangha, that is acceptable, but it is also good for the sangha to increase the amount of fruit given to him to eat.

If a patron donates a garden to provide flowers, incense, and lamps for making offerings to stupas and images, and for maintenance of the monks' living quarters, the sangha can take a small portion of the value of the gift to hire a person to take care of the garden. If the fruit has no value, the members

of the sangha can take objects intended as offerings for buddha images and convert them for the purpose of hiring someone. If there are no objects intended as offerings for buddha images, they can use supplies intended for the sangha to hire a person to come and live in the garden and watch over it. If the keeper sells fruit such as melons from the garden, this case is the same as explained above.

"*Ripe mangos*"—The Buddha told the *bhikkhu*s, "It is permissible to receive a gift from the keeper of a garden."

The Dhamma Teacher says: If it is from what he guards, it is acceptable. If it is not, then it is not permitted.

The venerable Mahāsumma says:

> If the keeper of a garden provides the sangha with the day's yield of fruit, it is good that he keep the allotted portion for himself and give the same to others. The portions may not exceed this amount.

The venerable Mahāpaduma, on the other hand, says:

> The keeper of a garden is hired without a written contract, and he can give fruit to the members of the sangha as he wishes. Whether it is a large or small amount, they can eat it.

It is also said that in a village, if a young boy takes care of the garden for the sangha and he gives fruit to the sangha, the members of the sangha can eat it. If the boy takes his share of the fruit at once, then he cannot eat the fruit that is intended for the sangha or as offerings for the Buddha.

Some people first reduce the price of the fruit and then make a deposit on the fruit from the garden for the market, and in this way they protect the garden. If they give fruit to the sangha, it can be eaten. If the sangha uses the fruit as a means to employ someone to watch over the garden, and the keeper gives the sangha a share of his own portion of fruit, the members of the sangha can eat it. If it is not his own portion, he cannot give it to them. Also, if the sangha designates one among many fruit trees for the employed keeper of the garden, he can give his limited portion of fruit from that tree to the *bhikkhu*s, but he cannot take fruit that belongs to the sangha.

"*Giving lumber*"—If it is borrowed, there is no offense. If the lumber belongs to the sangha, then in planning to build an *uposatha* hall or dining

hall, a *bhikkhu* must first make a motion before the sangha, and then borrow it for this purpose. If the lumber belonging to the sangha becomes damp, is left uncovered and rots, gets soaked by rain, bleached by the sun, or wet with dew, a *bhikkhu* can use it to build a dwelling. If the sangha later demands compensation for the value of the lumber, he must repay it according to how
742c much he has used. If he does not have the money or lumber necessary for this purpose, he should say, "The material belonging to the sangha was taken for the sangha's own use." If he is short of material for making windows when he is building a dwelling, he can borrow the sangha's lumber for this purpose. When he has enough, he should return the rest. The same applies in cases involving other kinds of materials.

"*Water*"—Suppose water is scarce, and the members of the sangha have to fetch water themselves from a distance of half a *yojana,* one *yojana,* or two *yojana*s. In such circumstances water is precious, and if someone takes water with the intention of stealing it, he incurs an offense according to its value, whether high or low. It is permissible to take one or two vessels of water and pour it onto the *bodhi* tree, use it to wash the tree, or to make dye. If the sangha has established a rule that prohibits anyone from taking water, but someone takes it with the intention of stealing it, or he cannot take the water but throws earth into it, he incurs an offense according to its value, whether high or low.

Suppose the resident *bhikkhu*s establish a very strict rule prohibiting other people from using water to wash clothes or make dye. If the resident *bhikkhu*s themselves wait until no one is watching them and use it with the intention of stealing it, and then guest *bhikkhu*s see that they have used the water and do the same thing, the guest *bhikkhu*s do not commit any offense.

Suppose the sangha has three ponds, and establishes a rule that prohibits using the water for miscellaneous purposes. The first pond is for drinking water, the second is for bathing, and the third is for miscellaneous uses. If guest *bhikkhu*s come to the monastery, each should follow the resident *bhikkhu*s' rules. They cannot use the water for any purpose they wish. If no rule has been established, they should follow the practices of that monastery.

In a place where clay is scarce and the sangha transports it from somewhere else, and someone who intends to steal it takes a portion worth one *pāda* coin, he commits a grave offense. If he makes a motion before the

sangha first, then he can use the clay. After completing the maintenance of the buddha [images] and the monks' living quarters, if he still needs more clay, he must first make a motion before the sangha and then he can use it. If he does not obtain permission first, he can borrow it and use it. The same applies in the case of limestone.

"*Grass*"—If a *bhikkhu* burns grass without removing it from its original place, he becomes guilty of a *dukkaṭa* offense, and he should repay its owner for its original value. If a field of grass is protected by the sangha, a *bhikkhu* can use it to gather thatch for his dwelling. If the sangha has no one to guard it, and another *bhikkhu* wishes to guard it and makes use of the grass, as a result it becomes the property of the sangha. Also, if this *bhikkhu* abandons the grass and then it is burned up, the sangha cannot demand payment [for its value].

Question: If a certain *bhikkhu* asks to be given his share for guarding the field, it should be given to him. If he has already been given his share and then he is sent away, and the *bhikkhu* then seeks to raise his price, the sangha must pay him double the original price. If the sangha does not use the field, other people can use it as they please. Why? Because it is of no use to the sangha. If the sangha has allotted grass or shoots for the field and wishes to use it, the *bhikkhu*s can tell the keeper that he need not guard it anymore because the sangha itself will do so.

The rules for seven kinds of objects, such as beds, are easy to understand. In the case of stone pillars, wood pillars, or any other kind of pillar, if a 743a
bhikkhu takes one with the intention of stealing it, he incurs an offense according to its value, whether high or low. In places such as meditation halls where the sangha has no one standing guard, or collapsed buildings, if a *bhikkhu* takes a pillar made of various kinds of materials with the intention of stealing it, he incurs an offense according to its value, whether high or low. Why? Because it belongs to the sangha; the sangha may be present in that place at certain times and not at others. If a theft occurs deep in the wilderness, the sangha abandons the monastery and flees. All these matters are as explained above. If a *bhikkhu* borrows material for some purpose, he commits no offense. If this *bhikkhu* moves away or dies, however, it must be returned to the sangha.

The rules governing the uses of various small objects within a monastery are easy to understand.

If a *bhikkhu* borrows a couch that belongs to the sangha, and then he sees that a senior monk has come to visit and gives it to him, and the couch subsequently gets lost or ruined, he does not have to pay any compensation for it. If he departs for another place, however, it must be returned to the sangha. If he uses it himself rather than giving it to a senior monk, then if it gets lost he must pay compensation for it.

If this *bhikkhu* borrows a couch from another monastery, and then he wishes to leave so he passes on the loaned object to another *bhikkhu* to use, he must say these words, "Soon I intend to return the couch to that monastery." The *bhikkhu* also says, "Please leave it here and I will return it myself." If it gests lost, he has to pay compensation for it.

"*In the country of Campā*"—"Rice gruel made with three kinds of plants" is a gruel composed of sesame, beans, and rice. Ghee, sugar, and honey may also be added to it.

"*In Rājagaha*"—This passage refers to sweet balls; in Chinese they are called sweet biscuits.

The Dhamma Teacher says: What follows is easy to understand. The passage concerning Ajjuka is easy to understand.

The city of Vārāṇasī was robbed and objects were taken from it. A certain *bhikkhu* used his supernormal power to observe his benefactor's household and saw that the thieves had kidnapped his young children. By means of his supernormal power the *bhikkhu* went and brought them back. In this case he committed no offense.

What is meant by "supernormal power"? The *bhikkhu* employed his supernormal power to allow the young children to see their own house and enter it. The thieves did not notice the children or their enchanted house, so the children were able to escape.

The Dhamma Teacher says: These two matters can be easily understood.

Here the detailed explanation of the second *pārājika* of the Vinaya, called *The All-pleasing*, is concluded.

> The Third is explained as the three pure things
> That buddhas skillfully discriminate.
> It is called a *pārājika*
> And will now be explained in detail.
> We must listen wholeheartedly.

"*At that time the Buddha was staying at Kūṭāgāra Hall in the Great Grove*"—"*Vesālī*"—This is the name of a city. This name was established because of its feminine qualities (*itthiliṅga*s). This city had a large population. It was surrounded by three [walls] and covered a vast area. 743b

The Dhamma Teacher says: I will now explain in detail the origins of Vesālī. In ancient times, the wife of the king of the country of Vārāṇasī conceived a child. When she discovered that she was pregnant, she told the king. He provided attendants to care for her and all the servants were pleasing to her. When the designated period of months was concluded she entered a hall for giving birth. A woman who is endowed with merit gives birth at dawn. This wife gave birth at dawn to a lump of flesh as red as a rose of Sharon flower. Other wives gave birth to babies who were golden in color.

This wife saw another wife nearby giving birth to a child whose appearance was normal and lovely, and she felt ashamed. She thought to herself, "If the king sees his other wives giving birth to normal babies while I have given birth to a baby who is merely a lump of flesh with no hands or feet, he will surely hate and despise me."

With this thought in mind, she took the baby and placed it in a vessel. She had gold beaten into a thin film, and had the following description inscribed on it with cinnabar: "Born to a wife of the king of Vārāṇasī." Then she closed the lid of the vessel and had it sealed with the royal seal. She had the golden label placed on the outside of the vessel, and had it released it into the river. When her messenger released it, spirits guarded it so that it would not float away and be lost to the wind and waves.

At that time, a religious practitioner lived near the bank of the river, where he depended on herdsmen for his sustenance. Early one morning he went to the bank of the river to bathe. He saw this vessel in the distance and thought, "I must pick it up." When it approached he grasped it, and then he saw the letters inscribed on the golden label and the royal seal. He opened the vessel and observed that inside there was only a lump of flesh. He thought, "If this flesh had been dead for a long time it would be rotten and putrid, and would surely look different." So he took it home and carefully placed it in an elevated place.

When half a month had passed, the flesh divided into two lumps. The religious practitioner, seeing such an auspicious sign, then placed it in an even

more favorable spot. After another two weeks had passed in this way, each of the two lumps produced five protuberances. Then, two weeks after that, one lump became male and the other female. The male was gold in color, and the female was silver. Seeing these signs, the religious practitioner felt great love for them, as though they were his own children and no different. Because of the power of his compassion, both of his thumbs spontaneously produced milk; the male drank from one and the female from the other. The milk entered the children's stomachs like pure water entering a *maṇi* jewel that is transparent both inside and out, so the religious practitioner gave the children the name Licchavi, which in Chinese is said to mean "thin-skinned" or "sharing the same skin."[7]

The religious practitioner struggled greatly to bring up these two children.
743c He went into the village every day to seek food and drink for both of them, and each day he did not return home until late. At that time the herdsmen saw that the religious practitioner was having great difficulty taking care of the two children. So they approached him and said, "Reverend sir, a world-renunciant must surely follow the path. Why should these two children hinder your religious practice? You can bring them to us and we will provide for them."

"Very well," said the religious practitioner.

The following day each of the herdsmen returned with companions; they leveled and repaired the road, hung banners, scattered flowers of various colors, and beat the drums to welcome the two children.

When they arrived at the religious practitioner's place, they told him, "Now it is time for us to take these two children with us."

"Very well," he replied.

The religious practitioner then gave them further instructions. "These two children possess such great merit that it cannot be measured," he said. "You must care for them well. You must provide them with the five grains, as well as with milk, curds, fresh butter, and the like. When these two children grow up they should return to each other and be married. Then you should look for a good site, level and spacious, where they can establish their household. The man should be honored as king and the woman as his queen."

Having received these instructions, the herdsmen returned home with the children.

As time passed, the two children grew older. One day they went outside the gate to play with the children of the herdsmen, and these two children kicked the herdsmen's children with their feet. The herdsmen's children went back to their parents, crying, and said, "Those children who have no parents kicked us." "All of you should avoid them and go away," their parents replied.

Because of this situation that occurred when they were playing, they were called Vajjis, which is translated into Chinese as "shunned."

When the two children reached the age of sixteen, the herdsmen saw that they had already grown up. [The herdsmen] had discovered a level and extensive plot of land that was one hundred *yojana*s in length and breadth, so they built a house for [the children] in the middle of this plot of land. The herdsmen gave the girl to the boy in marriage, making them husband and wife. Then they honored the boy as king and the girl as queen. Later she conceived and gave birth to two children, a boy and a girl. She gave birth again sixteen times, each time to a boy and a girl. The herdsmen saw that the royal children were gradually increasing in number. For each pair they built homes, together with gardens and ponds, for thirty-two children in total. Because the settlement was extended in size in this way three times, it was called Vesālī (from *visāla,* meaning "extensive"). This is the story of its origins.

"*In the Great Forest, at Kūṭāgāra Hall*"—This forest was not created by human beings but grew on its own. It stretched all the way from the town of Kapilavatthu to the Himalayas. Therefore it was called "Great Forest."

"*Kūṭāgāra Hall*"—A hall in the shape of a wild goose was built in the Great Forest. This hall, equipped with all the necessary facilities, was constructed for the Buddha. 744a

"*Various methods for contemplating impurity were praised*"—That is, through various causes and conditions, one contemplates the impurities of the body. What is meant by "impurities"? Every part of the body from head to foot—the hair on the head, fingernails, flesh, pus, blood, feces and urine, mucus and saliva. These impure substances flow out from the seven orifices in the body. This is an abbreviated explanation; you yourselves should know about these matters.

The Buddha told the *bhikkhu*s:

> You should carefully observe this fathom-long body. In no part of the body will you find any precious substances such as pearl, coral, *maṇi* jewel, or the like, nor any fragrant substances such as oxhead sandalwood or the like. There will be only foul-smelling, contaminated, and impure substances, such as hair and the like. There are five kinds of contemplation of the hair on the head: First, its color; second, its form; third, its smell; fourth, its length; and fifth, its location. The same is true for the hair on the body.

The Dhamma Teacher says: I have now explained this matter in brief. It is explained in detail in the *Khuddaka*[*-nikāya*]. In the same way, there are five kinds of contemplation for every part of the body.

"*Explained impurities*"—The Tathāgata explained the impurities in various ways, such as by means of contemplation of the characteristics of a corpse, beginning with bloating and the like. A *bhikkhu* must contemplate them both inwardly and outwardly.

"*Inwardly*"—That is, in one's own body.

"*Outwardly*"—That is, in the body of another. Because thinking deeply on these matters greatly benefits people, the Tathāgata praised it. It has five elements—five that are lost and five that are gained—and is endowed with three virtues and ten characteristics. This is called the attainment of the first *jhāna*. In the first *jhāna,* one tames the mind and makes it flexible and tolerant, and then insight (*vipassanā*) arises—in Chinese it is called the contemplation of suffering, emptiness, and no-self. By means of this contemplation, one eliminates defilements and attains the realization of an *arahant*.

How and under what circumstances does this *jhāna* possess ten characteristics? First, the mind is free from the defilements that are its enemy. Second, it enters *samādhi.* Third, the mind is not agitated but is extremely pure and free. Fourth, it has entered a state of tranquil liberation. Fifth, the mind is one-pointed, with no distractions. Sixth, [the five faculties] come together as a single taste. Seventh, the five faculties rejoice. Eighth, there is vigorous striving to maintain focus on the object of meditation without stopping. Ninth, there is progress. Tenth, there is skillful accomplishment. In this way *jhāna* is explained according to its inner content.

What are the beginning, middle, and end of *jhāna*? The beginning is entering the first *jhāna,* characterized by extreme purity and other qualities. Complete equanimity is the middle, and joy is the end.

A further question: Regarding the state of extreme purity that occurs at the beginning of the primary *jhāna,* how many attributes does that purity possess?

Answer: That purity has three attributes. What are the three? First, that purity allows the mind to achieve detachment from its enemies. Second, it allows the mind to enter *samādhi.* Third, once the mind has entered *samādhi,* it allows it to remain in that state. These are the three attributes of the extreme purity of the first *jhāna*.

Complete equanimity constitutes the middle phase of the primary *jhāna*. How many attributes does the complete equanimity of the middle phase have?

Answer: The complete equanimity of the middle phase also has three attributes. First, the mind is pure and liberated. Second, it enters a tranquil state and remains there. Third, it is focused in one place and remains there. Regarding the complete equanimity of the middle phase of the primary *jhāna*, these are its three attributes. Later the text on *jhāna* says that it is 744b
"good in the middle."

What is meant by "rejoicing" in the primary *jhāna*? This is its end. How many attributes does the rejoicing at the end have?

Answer: It has four characteristics. First, it does not deviate from the qualities that arise simultaneously with it. Second, the five faculties come together as a single taste and rejoice. Third, sufficient effort produces mental rejoicing; furthermore, to make the effort is to rejoice. Fourth, there is progress. These are the four characteristics of rejoicing at the end of the first *jhāna*. Therefore a *sutta* on *jhāna* says that it is "good at the end."

In this way the mind attains ultimate truth, and comes to be endowed with the three attributes and ten characteristics; with sustained thought, meditative insight, and delight; and with determination, concentration, mindfulness, *samādhi,* and wisdom (*paññā*).

"*He indicated his praise of entering the samādhi of impurities*"—Thus he had even higher regard for it, and analyzed it thoughtfully, without confusion.

"*Therefore the Tathāgata carefully praised and explained its benefits*"—Hence he praised its benefits. That is, he described what benefits could be derived from it and praised them.

Why are they called "benefits"? The Buddha told the *bhikkhu*s, "If a *bhikkhu* often contemplates the impurities, his mind will be freed from sexual desire, abandon sexual desire, and loathe sexual desire. O *bhikkhu*s, just as when a bird's feathers and sinews are near a fire they become scorched and shrunken so that they can no longer stretch out, so too a *bhikkhu* who often contemplates impurities comes to see desire as defiled, and his mind no longer takes pleasure in its proximity."

The Buddha told the *bhikkhu*s:

> I would like to go into a tranquil place and spend two weeks in solitude. Do not allow anyone to come to my place except one person who will bring me food. I would like to engage in the beneficial practice of the cultivation of bliss. A *bhikkhu* who speaks little can be allowed to come and go to bring me food. All others, whether *bhikkhu*s or laymen, are prohibited from entering.

Why? Because the Tathāgata gave this directive.

With his divine eye he looked into the distant past. Five hundred hunters had once gone into a forest together and killed a herd of deer. Because of this act they fell into the three evil destinies, where they suffered in various ways. After a long period of time they got out and, due to their having performed some minor meritorious deeds in the past, were born into the human realm. They renounced the world, cultivated the path, and received initiation in the full set of precepts. The five hundred *bhikkhu*s' latent evil *kamma* had not yet been exhausted, however, and within two weeks they were killing and injuring each other, and inciting others to kill. The Tathāgata saw that their evil *kamma* was already producing results, and that not even the buddhas would be able to save them. Therefore he entered a tranquil abode for two weeks.

Some among these five hundred *bhikkhu*s were ordinary people, while others were stream-winners (*sotāpanna*s), once-returners (*sakadāgāmin*s), nonreturners (*anāgāmin*s), and those on the path to becoming *arahant*s. The time of birth and death for these noble ones had already been determined, but rebirth for the rest who were ordinary people had not. Therefore the Tathāgata,

for the sake of these ordinary people, expounded the contemplation of the impurities of the body. This contemplation of impurities would lead them to grow weary of attachment and desire, and at the end of their lives they would be born into heavenly realms. If they were not freed of attachment and desire, then after death they would not be born in good places. 744c

The Buddha thought, "These five hundred *bhikkhu*s followed me and renounced the world. Because of me they have attained birth in a good place. Therefore, out of compassion for them, I will now explain the contemplation of impurities so that they will be born in good places after death. From the beginning I have not instructed them to seek death."

Having explained these matters for the *bhikkhu*s' sake, he then thought, "If some among the *bhikkhu*s die every day, they should come to me and say, 'Today one *bhikkhu* died,' 'Today two *bhikkhu*s died,' 'Today three *bhikkhu*s died,' 'Today four *bhikkhu*s died,' 'Today five *bhikkhu*s died,' and so forth up to 'Today ten *bhikkhu*s died.' Even with my supernormal power I will not be able to save or protect them. I cannot help them, so I am leaving them to enter a tranquil place."

Therefore the original Vinaya text says, "The Buddha told the *bhikkhu*s, 'I would like to enter a tranquil place. Therefore do not allow anyone else to enter except one to bring me food.'"

The Tathāgata wished to quell any possible slander. He did not want to cause people to speak in this way, "The Buddha is omniscient, yet he cannot keep his disciples from killing each other. How would he be able to keep others under control?" Or among them, some could say, "The Buddha was in a state of meditative concentration, so no one could go and let him know what was happening, and he did not find out. If he had known he would surely have prevented it and would not have allowed them to kill each other."

"*Ashamed*"—That is, observing that the body is defiled and impure, they felt ashamed of themselves and disgusted with their bodies. It is just as young boys and girls of sixteen by nature like to be pure and clean, to adorn themselves and bathe in scented water, apply scented ointment to their bodies, and dress in fine and delicate wool clothing. Suppose a dead snake or a dead dog were tied around their necks—when they see this filthy and impure creature they will loathe it and wish to get rid of it as soon as possible. In the same way, a *bhikkhu* grows weary of the unwholesomeness of his body.

"*Taking up swords, they killed each other*"—Each one told the other, "O friend, you will save me." The other replied, "I will save you." Then they killed each other.

"*The monk Migalaṇḍika*"—"Migalaṇḍika" is his name.

"*Monk*" (*samaṇa*)—He had the appearance of a monk, his head was shaved except for a small portion of hair as a topknot (*cūḷā*), and he wore an ochre robe. One part of it covered his body, and he draped the other part over his shoulder. He entered a monastery and stayed there with the *bhikkhu*s, living off the scraps of leftover food that he gathered.

The *bhikkhu*s went to Migalaṇḍika and told him, "Very well! Please kindly save us [from the impurities of the body]." These were the words of ordinary people, not of noble ones.

"*Blood flowed*"—Their blood flowed out and stained his hands, feet, and sword.

"*He went to the Vaggumudā River*"— There are people in the world who say that this river can wash away human transgressions. Migalaṇḍika thought,
745a "I must go to the Vaggumudā River to wash away my transgressions."

"*Many doubts*"—The dead *bhikkhu*s all lay on their right sides. Their bodies did not move. None spoke. When [Migalaṇḍika] saw this, great doubt arose in him and he repented for what he had done, and reproached himself, thinking, "I have gained nothing good from what I have done, but only evil."

"*Gained nothing good*"—He thought, "There are no blissful practices for me. For a long time I have lamented, 'It is useless! It is useless!'"

"*I have carried out evil acts*"—Migalaṇḍika thought, "This human body is difficult to obtain, but I have killed many *bhikkhu*s who were endowed with good moral conduct. I am guilty of the worst kind of evil."

"*There was a māra deva*"—There was an earth *deva* who held deluded views, a companion of King Māra. She thought to herself, "I must utter words that will be sure to please King Māra." So she adorned her body with jeweled ornaments, manifested her supernormal powers of transformation, and walked on water. She went to the monk Migalaṇḍika and told him, "O Monk Migalaṇḍika, what you have done has great merit."

"*You have saved those who were not yet saved*"—"In the three realms, you have saved those who were not yet saved." The foolish earth *deva* uttered these words, "The dead have been saved."

Migalaṇḍika was extremely distressed by what he had done, and when he suddenly heard the earth *deva* utter these words, he thought, "This *deva* must have great supernormal powers if she is telling me, 'You certainly have [great] merit.'" With this thought in mind, he washed his sword again and went into the monastery. Going from one room to another, he called, "Who is not yet saved? I will save him."

When those who had not yet attained the path heard these words, the hair on their bodies stood on end and they trembled in terror. Those who had already attained the path, however, perceived that the body is impermanent, suffering, empty, and devoid of self, so they were not afraid. One day Migalaṇḍika killed one *bhikkhu,* and on other days he killed two, three, four, or five of them. In this way he killed more and more of the *bhikkhu*s, until he had killed all five hundred of them.

"*He emerged from jhāna*"—The Buddha emerged from *jhāna* knowing that the five hundred *bhikkhu*s had already died. Although he already knew what had happened, he purposely asked about it as though he did not know. Why? Because he wanted to preach the Dhamma.

Therefore he asked Ānanda what had happened:

> There were so many *bhikkhu*s before. How is it that there are now so few? *Bhikkhu*s used to come to me every day, throughout the day, to inquire, listen, and ask questions about the Dhamma, but now nobody comes. Have they gone to another country?

Then Ānanda, without knowing anything about the results of the past *kamma* of the five hundred *bhikkhu*s, saw only that they had killed each other in this way because of their contemplation of the impurities of the body.

Ānanda replied [to the Buddha] accordingly:

> It would be very good, O World-honored One, if you could give them another topic for contemplation, so that they can become *arahant*s. Just as many rivers flow into the great ocean, so it is with the Buddha-Dhamma. There are many methods for contemplation that lead to *nibbāna,* such as those of the ten recollections, ten *kasiṇa*s (i.e., objects of meditation), four Brahmā heavens, and the like. I beseech you, O World-honored One, to 745b
> instruct the *bhikkhu*s in these methods.

Then the World-honored One wished to further explain the other kinds of contemplation for the *bhikkhu*s, so he summoned Ānanda, "*If so, Ānanda*" and the like.

"*In Vesālī*"—That is, the *bhikkhu*s who lived in Vesālī, or within a distance of one *gāvuta*,[8] half a *yojana*, or one *yojana* from Vesālī. All these *bhikkhu*s came and gathered in the lecture hall. If they lived nearby, Ānanda personally went to call on them; if they lived far away, he sent younger *bhikkhu*s to call on them. In an instant they all gathered in the lecture hall.

Ānanda went to the Buddha and said, "As the Buddha already knows, it is time to instruct the *bhikkhu*s in the Dhamma."

The Buddha addressed the *bhikkhu*s, "What I preached to you before about contemplating the impurities will allow you to become *arahants*. Now I will explain other methods to you."

Therefore the original Vinaya text says, "*Meditation on the breath* (*ānāpāna*)"—The Buddha preached this supreme method of meditation to the *bhikkhu*s. I will now explain his words in order, without omitting anything. You must strive to listen carefully and comprehend them.

"Now this, O *bhikkhu*s"—The Buddha told the *bhikkhu*s, "The contemplation of impurities is not the only way to remove defilements. Now meditation on the breath will also remove them."

The Dhamma Teacher says: I will now explain this matter in detail in its proper sequence. *Ānāpāna* means "breathing in and breathing out." As a *sutta* says:

> The characteristics of breathing in are not the characteristics of breathing out. The characteristics of breathing out are not the characteristics of breathing in. Due to the awareness of breathing in, breathing out, and both breathing out and breathing in, the mind becomes more concentrated, and then breathing in and breathing out is *samādhi.*

Therefore you yourselves should know the meaning of this matter.

"*Frequently contemplate*"—That is, cultivate and increase [concentration].

"*Intensify*"—That is, having already contemplated, one contemplates further.

"*Utter quiescence and enjoyment*"—What is the meaning of these two qualities? Answer: This meditation on the breath is not the same as the

contemplation of impurities. Here the mind does not become agitated, while the mind of a person who practices contemplation of the impurities is constantly agitated. Why? Because he grows weary of the body. The original Vinaya text says:

> It is utterly peaceful, exalted, unadulterated bliss. From the first time the determination to attain enlightenment arises in the mind, nothing interferes with it.

Therefore the Tathāgata praised this method as calming and extremely enjoyable. Body and mind are enraptured with the feeling of the breath. It can easily be heard with the ears.

"*Arise*"—That is, rather than becoming settled or entrenched, unwholesome thoughts are extinguished in an instant, according to the person's capacity for the realization of the four paths. It is just as how in spring it may not rain for two weeks, and when elephants, horses, human beings, and oxen trample the earth they stir up dust that fills the sky, but then in the fifth month, at the beginning of summer, strong winds and heavy rains make the dust disappear without a trace. Meditation on the breath removes defilements just as rain settles dust.

The Buddha told the *bhikkhu*s: 745c

> How do we think of the mindfulness *samādhi* of meditation on the breath? How do we contemplate it? How do we practice it? You should know about the mindfulness of meditation on the breath. O *bhikkhu*s, if a person wishes to become a good monk on the virtuous path of the world-renunciant, he can live in the wilderness, under a tree, or in mountains and forests. This is "going off to a tranquil place."

Question: What is meant by "going off to a tranquil place"?

Answer: One leaves behind all noise and trouble. Suppose a herdsman has a calf that drinks its mother's milk from birth and grows large. When the herdsman wants to milk the cow, he ties the calf to a post with a rope. The calf, thinking of the milk, pulls at the rope and leaps around without ceasing for even for a moment, but the rope holds firm and the calf cannot escape, so it leans against the post and rests. The *bhikkhu* is like the herdsman, the mother cow is like the village, the *bhikkhu*'s mind is like the calf, the milk is

like the five kinds of sensory desire, the post is like the forest, and the rope is like the meditation on the breath.

[Among] all the *jhāna*s, mindfulness meditation on the breath is revered by the buddhas, solitary realizers (*paccekabuddha*s) and *arahant*s. If a *bhikkhu* does not abandon towns and villages, it is difficult [for him] to enter into [the meditation on] the breath. When a *bhikkhu* who practices meditation has established himself in a state of concentration, and has attained the fourth *jhāna* in meditation on the breath, he takes this as his foundation and further contemplates suffering, emptiness, and no-self. Having done so, he attains the realization of an *arahant*. Therefore the Buddha has shown that it is good for those who meditate to live in the forest.

The Buddha is like a diviner who knows the science of identifying an auspicious site. In establishing the capital of a country, a person must be able to discriminate whether the features of the land are auspicious or inauspicious, and he then tells the king, "This land is good for establishing a city. If the king establishes the capital of the country there, he will gain great merit." The king follows his advice and establishes the capital city there.

The Buddha, too, is like a fortune-teller who conducts a reading and is at once rewarded. The Buddha can discern the proper object of meditation for a person, saying to him, "This object of meditation is good because it will allow you to enter *jhāna*." Those who practice meditation follow the Buddha's teachings and eventually attain the realization of an *arahant*. They praise the Buddha just as the king rewards the fortune-teller.

The *bhikkhu* who practices meditation is like the lion king who lives in the forest, hiding himself as he waits for birds and beasts who will be his prey. When they come near him, he arises, catches them, and eats them. The same is true of a *bhikkhu* who lives in the forest and waits, seeking the realizations of the stream-winner, once-returner, nonreturner, and *arahant,* and then attains each one in succession.

The Ancients have said:

746a Just as the lion king
Lives hidden in the mountains and forests,
Waiting for birds and beasts to approach,
Then catches and eats them,
So are the Buddha's children

Who live hidden in the forest
Waiting for the supreme path,
Catching the realization of religious practice.

"*Beneath a tree*"—That is, sitting or walking beneath a tree.

"*Tranquil abode*"—Every place in the forest, in addition to the place beneath a tree, is also called a "tranquil abode." When the seasons and the four great elements are in harmony, that is a suitable time to practice the mindfulness of meditation on the breath. Therefore the original Vinaya text says, "He sits cross-legged." This position is for manifesting the mindfulness of meditation on the breath, and can be easily understood.

"*Sits cross-legged*"—This phrase is easy to understand.

"*With body upright*"—That is, the eighteen vertebrae are aligned, and the ligaments, tendons, and skin are all composed and relaxed. If a *bhikkhu* sits hurriedly [and does not carefully arrange his posture], he will soon become fatigued and may regress in his practice of *jhāna*.

"*Placing mindfulness in front* (*parimukhaṃ satiṃ upaṭṭhāpeti*)"—That is, he thinks of all the objects of *jhāna* before him and focuses his attention on them.

"*He breathes in and out*"—The *bhikkhu* sits cross-legged in the mindfulness of *jhāna,* thinking of what breathing out and in is all about. He is mindful of his long breaths and short breaths. Due to his long and short breaths, his mind attains a state of unwavering concentration. Because his mind does not waver, mindfulness arises. Through mindfulness and wisdom, he later becomes aware of the length or shortness of his breath. Just as when a baby emerges from the womb and exhales for the first time, and people know whether it will be a long or short breath. How do they know? It is just as water flows for a long or short time according to the size of the container that holds it. Because the body of an elephant or a snake is long, their breaths are also long, like their bodies. The body of a toad is short and its breath is also short, like its body. The same is true of a *bhikkhu* who sits in *jhāna*. Through these similes he understands the length or shortness of the breath.

Because of right mindfulness, mental ease arises in him. As a result, his inhalations and exhalations lengthen and become extremely subtle, and he relaxes further. Through breathing out and in, his mind attains a state of even greater relaxation. His exhalations and inhalations lengthen and grow more

subtle. Greater relaxation causes delight to arise in him. His delight causes him to perceive that his breathing has become more subtle, and delight further increases delight. When his breathing becomes so subtle that it is difficult to discern, equanimity arises in him. You yourselves should know how to engage in these nine modes of practice.

"*I breathe out knowing the whole body, and I breathe in knowing the whole body*"—That is, he knows the whole body through breathing out and in. The body is long or short, and has a beginning, middle, and end. He knows all this as it appears before him. He knows the unity of knowing and mind, and he knows the beginning and end of his breath.

A *bhikkhu* who is in a state of meditation also sees that his exhalation dissipates like dust. When it appears before him, he sees the beginning, but he does not see the middle or end. Even if he wanted to see the middle or
746b end, his mind would be unable to do so. When he sees the final outbreath, however, he does not see the beginning or middle. There may also be a *bhikkhu* who sees all of the beginning, middle, and end. Why? Because he has no mental fatigue. If he can attain these things, he becomes skilled at the meditation on the outward and inward breath.

"*Training in meditation*"—He does not rest. He does not stop. He constantly contemplates breathing out and breathing in. Such a person controls his physical, verbal, and mental actions, and is called "one who trains in precepts, meditation, and wisdom." If his mind is in *samādhi,* he is called "one who trains in concentration." If he is capable of discriminating the precepts and meditation, he is called "one who is wise." These are the three kinds of training. Regarding the object of contemplation, through mindfulness he has already mastered right thought. Keeping this in mind, he constantly engages it without interruption. From this point onward he should diligently train in this practice.

"*Calms the mind with each outward and inward breath*"—That is, he calms the mind with each coarse outward and inward breath. "*Calms*" means "stops." What is meant by "coarse"? When a *bhikkhu* first enters *jhāna,* his body and mind are extremely fatigued, so his outward and inward breath is coarse. His nostrils are completely blocked, so he breathes with his mouth. Then his outward and inward breathing gradually becomes subtle, as his body and mind are freed from the fatigue of coarse breathing.

Then a doubt arises in the *bhikkhu* regarding his breathing in and out. "Am I breathing in and out, or not?" Suppose a person climbs a high mountain. When his body and mind become fatigued, his breathing becomes coarse and ragged. When he descends from the mountain to level ground, he sees a pond full of water and a large tree. He goes into the pond to bathe, and afterward he goes to sit beneath the tree. He feels refreshed and calm and may go to sleep, or his body and mind are in a tranquil state, and gradually his breathing becomes subtle. The same thing happens to the *bhikkhu* who first enters a state of concentration. If he has not first collected himself in body and mind, his outward and inward breath is coarse. Why? Because he is not mindful of it. How does it gradually become subtle? Through mindfulness he collects himself in body and mind. A verse says:

> When body and mind are extremely fatigued
> The outward and inward breath too is coarse.

The first *jhāna* is coarse. The second *jhāna* is subtle. The third *jhāna* is even more subtle. The fourth *jhāna* is concentration. The third *jhāna* is coarse, while the fourth *jhāna* is said to be subtle. This highest object of meditation is the outward and inward breath. When he does not focus on the outward and inward breath, it is coarse. When he focuses on it, it is subtle. "*Does not focus*" means that he neglects the breath. "*Focus*" means that in the fourth *jhāna* he first focuses the mind and then calms it with each outward and inward breath. This is the practice of tranquility (*samatha-dhamma*).

"*The practice of insight* (*vipassanā-dhamma*)"—When he does not focus his attention on the outward and inward breath, it is very coarse. When he contemplates the four great elements in the body, it is subtle. When he contemplates derived matter, it is subtle; when he contemplates the four great elements, it is coarse. When he contemplates all matter it is subtle; when he contemplates derived matter, it is coarse. When he contemplates the formless, it is subtle; when he contemplates all matter, it is coarse. When he contemplates both matter and formlessness, it is subtle; when he contemplates the formless, it is coarse. When he contemplates causes and conditions, it is 746c
subtle; when he contemplates matter and formlessness, it is coarse. When he contemplates causes and name-and-form, it is subtle; when he contemplates causes and conditions, it is coarse. When he contemplates the insight

of observing the [three] characteristics, it is subtle; when he contemplates causes and name-and-form, it is coarse. When he contemplates lesser insight, it is subtle; when he contemplates the insight of observing the [three] characteristics, it is coarse. When he contemplates greater insight, it is subtle; when he contemplates lesser insight, it is coarse. Thus the farther it goes forward in the sequence, the more subtle it becomes, and the farther it goes backward in the sequence, the more coarse it becomes.

Coarse and subtle tranquility (*passaddhi*)—In Chinese it is said to be "tranquility without great fatigue." It is described in the [*Paṭi*]*sambhidā* as follows: "How does one train to quiet the outward and inward breath? What is meant by the 'outward breath'? What is meant by the 'inward breath'?"

Answer: Mindful that there is inward breath in the body, he trains to quiet the outward and inward breath. Thus his body and mind do not collapse, suffer harm, tremble, or shake, and his breathing becomes quiescent and extremely subtle, as though it did not exist. This is called "training to quiet the outward and inward breath." In this way the wind element in the body settles. When he has not yet achieved the mindfulness of meditation on the breath (*ānāpāna*), it is as though he has not achieved contemplation at all, or the state of a wise man who does not enter *samādhi* or emerge from it. When he trains to quiet the outward and inward breath, the wind element settles and does not arise. This is called an "opening for that which is good." A wise person enters it and emerges from it.

How can this matter be understood? It is just as when one strikes a copper vessel and the sound is at first loud and then fades away. One readily recollects the loud sound, and later also comes to fully recollect the faint sound. When one fully recollects that faint sound in one's mind, then even though it has ceased, it is like a memory that does not disappear.

The same is true of the outward and inward breath, which is at first coarse and later subtle. He first recollects the coarse, and then gradually arrives at the subtle. Even when the subtle breath has ceased, it is as though it still exists in the mind. Because of this recollection, the mind remains focused on it. Thus one grasps the movement of the breath. The mind settles, and the training concerning the gate [of the breath] is accomplished. The outward and inward breath meditation is accomplished, and the *samādhi* of meditation on the breath is accomplished. In this way a wise person enters and emerges from this *jhāna*.

Therefore the original Vinaya text says, "When the outward and inward breath have ceased, the recollection of them arises. Thus it is called 'contemplation.'" Breathing out and in is not recollection, and recollection is not breathing out and in. Due to both factors, the awareness of observing the body arises in him, and in this way he eventually attains the realization of an *arahant*. This practice is for beginners who are training in *jhāna*.

What is meant by "training"? A good-hearted *bhikkhu* should purify himself in the four stages of moral development. *"Purify"*—There are three ways to do this. What are the three ways? First, to not commit transgressions; second, to repent if one commits a transgression; and third, not to be tarnished by defilements. In this way he purifies his moral conduct and achieves mindfulness.

He should perform his duties concerning the room where the buddha image is housed and the courtyard of the *bodhi* tree, and other duties concerning his teacher and preceptor, the bathhouse, and the *uposatha* hall, together with all eighty-two duties mentioned in the *Khandhaka*. There are 747a
four kinds of great duties. Performing them in this way is called "virtuous moral conduct." If a *bhikkhu* enjoys training in the precepts, he will fully grasp them. Suppose a *bhikkhu* says, "I fully grasp the precepts and do not violate them,"[9] but he does not practice virtuous moral conduct. It is impossible for this *bhikkhu* to fulfill the precepts. If a *bhikkhu* engages in virtuous moral conduct, he is endowed with beautiful and perfect moral discipline, and as a result he is able to receive *samādhi.* Why? As a *sutta* says, "The Buddha told the *bhikkhu*s, 'If a person does not train in virtuous moral conduct, it is difficult for him to perfect it.'"

A verse says:

> Dwellings, solitude,[10] worldly gain,
> The social sphere, and work make five:
> Travel, relatives, illnesses,
> Study, and supernormal powers make ten.

These are the ten subjects that inspire longing.[11] He who can give them up will enter *jhāna*.

"Objects of *jhāna*"—There are two kinds: first is the contemplation of the universal, and second is the contemplation of the personal.

Question: What is meant by "contemplation of the universal"?

Answer: He feels great compassion toward others, beginning with the sangha, and reflects upon death and contemplates the impurities of the body. If a *bhikkhu* has compassion, to whom should he first direct his compassion? A *bhikkhu* should begin by delimiting his sphere of contemplation; he first contemplates the *bhikkhus* of the sangha, then *deva*s, then great wealthy householders, then ordinary people, and then all living beings.

Why does he first contemplate the *bhikkhu*s of the sangha? Because he lives with them. If he has compassion for the whole *bhikkhu* sangha, he can live happily among them. Why does he contemplate *deva*s? So they will protect and sustain him. If he has compassion for all *deva*s, they become gentle and treat him well. Why does he contemplate great wealthy householders? So they will treat him well. Why does he contemplate ordinary people? If they follow the same teachings that he does, they will not do things that are harmful to themselves. Why does he contemplate all living beings? So they will not experience suffering or distress. Why does he reflect upon death? [He thinks, "I will die," and with this thought in mind he abandons all activities.[12]] He seeks to deepen his feeling of penitence so as not to become indolent. He contemplates the impurities, which is a noble form of contemplation. When he contemplates the impurities he is freed from desire, and desire is the root of all evil. Therefore one should revere the contemplation of the impurities. The ability to establish oneself in all virtues is called the "contemplation of the universal."

One can practice as one likes with the thirty-eight objects of contemplation, practicing without separating oneself from them. This is called the "contemplation of the personal." The mindfulness of meditation on the breath is included in this category of contemplation.

The Dhamma Teacher says: I have explained these matters in brief. If
747b you wish to know more, they are explained in detail in the Abhidhamma commentary (*Visuddhimagga*).[13]

Having thus purified his moral conduct, a *bhikkhu* cuts off all the distractions of daily life and enters into the meditation on the breath, and because of this meditation he enters the fourth *jhāna*. Having entered it, he contemplates suffering, emptiness, and impermanence. Having contemplated them, he goes to question an *arahant*. If there is no *arahant,* he goes to a

nonreturner. If there is no nonreturner, he goes to a once-returner. If there is no once-returner, he goes to a stream-winner. If there is no stream-winner, he goes to a person who has attained a state of meditative absorption. Why does he seek such a person? Because it is easy for someone who has already attained a state of meditative absorption to show others how to attain it. Just as an elephant leaves footprints when it walks, so that it is easy to follow the right path that it has taken without getting lost, the same is true of attaining the spiritual path or attaining meditative absorption. Why? Because it is easy for such a person to show others how to attain it.

The Dhamma Teacher says: I wish to explain what one should do first. This *bhikkhu,* dressed lightly and leaving behind all unnecessary possessions, endowed with a dignified manner, goes to his master's place and performs his duties. From then on he carries out his master's wishes, and his master gradually grows fond of him. The *bhikkhu* should learn from him about the five aspects [of the objects of *jhāna*].

Question: What is meant by the "five aspects"?

First, learning; second, questioning; third, arising; fourth, dedication; and fifth, characteristics.

Question: What is meant by "learning"? Answer: Learning about the nature of the objects of *jhāna*.

What is meant by "questioning"? Inquiring about the order [of the objects of *jhāna*].

What is meant by "arising"? The arising [of the nature] of the objects of *jhāna*.

What is meant by "dedication"? Dedication to the objects of *jhāna*.

What is meant by "characteristics"? Distinguishing the characteristic features of the objects of *jhāna*.

These are called the "five aspects of the objects of *jhāna*." Why does he first learn these five aspects? So that he will not become fatigued in body or trouble his master. These five aspects should therefore be learned first, so that they will be easy to recollect and follow.

When he has learned these five aspects, if he thinks it would be good to stay at his master's place, he can stay. If not, he can move on. If he has no wisdom, he can go to stay at a distance of one *yojana* from his master's place. If he has wisdom, he can go to live further away. He should distance himself

from the eighteen kinds of unsuitable dwellings, and should acquire a dwelling that possesses the five kinds of good qualities. When he has acquired a dwelling, he should rid himself of all the petty concerns of daily life, eat the midday meal, and rest for a short time. Once he has rested, he should contemplate the Three Treasures and let his mind be at ease. He should follow his master's teachings and not forget them. He should skillfully focus on the mindfulness of meditation on the breath.

The Dhamma Teacher says: I have now explained this matter in brief. Details are given in the Abhidhamma commentary (*Visuddhimagga*).[14] You yourselves should know about this matter.

"*Mentally recollect*"—How does he recollect something? By counting, following, touching, placing, purifying, and thoroughly examining it. "*Counting*"—"One, two…" and so forth. "*Following*"—Following the breath outward and inward. "*Touching*"—The place touched by the breath. "*Placing*"—This is the path. "*Purifying*"—Realization. "*Thoroughly examining*"—That is, thoroughly examining the characteristics of an object of meditation.[15]

The beginner should first fix his mind on counting. "*Counting as an object of meditation*"—Using low numbers, he should count from one to
747c five and then begin again, without stopping at three or four. The highest he should count is from one to ten, and then he should begin again. He should not stop at eight or nine.

End of Fascicle Ten of *The All-pleasing:*
A Commentary on the Rules of Discipline

Fascicle Eleven

Question: Why is it not good to stop counting at three or four?

Answer: The outward and inward breath will become constrained and congested, which makes it difficult to train the mind. Suppose there are many cows crowded into a pen. They will press so hard against the inside of the railing that they are likely to break through it and escape.

If a *bhikkhu* counts all the way to ten there is plenty of room inside the body, like a large pen where the cows have plenty of space so that it is easy to protect and care for them.

Question: Why is it not good to count only to eight or nine?

Answer: He should not allow his mind to become confused or harbor doubt. Some say, "I got to taste the experience of meditation but it produced delusions, so you should avoid this problem." When he counts the breath, he should do so quietly and calmly, like someone measuring grain. He first fills the measure, then empties it and counts "one," then takes another measure of grain, and if there is any earth or grass in it he picks it out and discards it, then empties the container and says "two." In this way he counts up to ten. The meditating *bhikkhu* counts his outward and inward breaths in the same way.

If he does so quickly, he will be like a cowherd counting his cows. How does a cowherd count his cows? A clever cowherd takes his staff in his hand and sits on the gate pillar, and as the cows are driven out he strikes each one so that it comes galloping out. As each one comes out he counts it—one, two, three, four, five, and so on, up to ten. Why does he count them in this way? At times the four great elements in the body are not in harmony, and then breathing in and out becomes rapid. At these times he counts the breaths as they go out and come in. One, two, three, four, five. One, two, three, four, five. When counting cows, the cowherd should do so at the gate, rather than inside or outside of the pen.

Because the meditator counts quickly, his mind becomes concentrated. Why? Suppose a person is piloting a boat upstream against a swift current. If one, two, three, four, or five bamboo poles are used alternately to push against the bottom of the river bed, the boat will stop and be steadied. The

same is true of the outward and inward breath. How is the mind like the boat? The outward and inward breaths are like the poles. The mind is the current of the five desires. The outward and inward breaths can control and stabilize it. When he breathes in, the mind follows the inward breath. It is like fat that
748a enters the body and makes it beautiful and full. When he breathes out, the mind follows the breath outward, and in contemplating it the mind becomes very expansive. As it becomes expansive, it becomes difficult to control. When it does not do these two things, the mind settles on its object of meditation and counts. Then it will attain *samādhi.* Therefore the original Vinaya text says, "Do not count the breaths that have already come in or gone out."

When can he stop counting? If his mind is not confused while breathing in and out, then he stops counting. Having done so, he recollects the breaths. What is meant by "recollect"? He is aware of the outward and inward breaths. He perceives them without having to count them.

There are three kinds of recollection. What are the three kinds? Answer: He recollects the navel at the beginning, the heart in the middle, and the tip of the nose at the end. These are called the "three kinds of recollection." When he breathes out, the navel comes at the beginning, the heart in the middle, and the tip of the nose at the end. When he breathes in, the tip of the nose comes at the beginning, the heart in the middle, and the navel at the end. If his mind follows the exhaled breath it is not concentrated, and as a result the body will also be unstable.

Therefore the original Vinaya text says:

> When the mind follows the outward and inward breath but is not inwardly concentrated, it becomes outwardly and inwardly unstable, which prevents it from entering *samādhi.*

It is the same whether he follows the inward or outward breath. Therefore he should not follow the outward or inward breath at the middle or end. If he fixes his attention on the tip of the nose, his mind settles, and once it is settled it waits for the outward and inward breath.

When he stops counting, the mind recollects it and concentrates itself. It is just like a lame person caring for an infant, who keeps him in a basket hung from the ceiling and sits in one place rocking the basket without moving her hands. A *bhikkhu* sitting in meditation is also like this. It is also said: He is

like a gatekeeper. People come and go, and the gatekeeper does not question them at first when they are far away. When they reach the threshold of the gate he questions them. Furthermore, he does not ask them where they have come from or what miscellaneous items they have with them. He is only aware of people coming and going. The *bhikkhu* who sits in meditation is also like this. He does not anticipate the breaths he will take beforehand, but is aware only of the outward and inward breath. You yourselves should know about this matter.

The Buddha says:

> If he is aware of three things, his mind becomes concentrated. What are the three things? First, the pleasure of entering meditation; second, the method to be employed; and third, the attainment of a higher state. These are the three things. Suppose a person intends to cut down a large tree that is located on an auspicious site.

He first examines the area around it and then uses a saw to cut it down. He constantly directs his attention to the teeth of the saw; he places them straight, rather than observing their movement back and forth. The outward and inward breaths are also like this. The mental manifestation of an object of meditation, and the means by which it is carried out, are like a large tree growing from the earth. Carefully examining the area around the tree is like the mind engaging in skillful contemplation. The object of meditation is like the saw moving back and forth; the outward and inward breath is also like this. The attention focused on the teeth of the saw is like the attention focused on the tip of the nose. The *bhikkhu* who sits in meditation should know this simile, and as well as how to realize a state of *jhāna,* how to establish a method for carrying it out, and how to attain a higher state.

Question: What is meant by *jhāna*? 748b

Answer: Through effort the body and mind become pliant, and then they can be perfected. This is called "*jhāna*."

Question: What is meant by "establish a method for carrying it out"?

Answer: Through vigorous striving, a *bhikkhu* eradicates defilements and brings sustained thought to an end. This is what is called "establishing a method for carrying it out."

Question: What is meant by "attain a higher state"?

Answer: Through vigorous striving he eradicates afflictions. This is called "attaining a higher state." These three things do not become objects of contemplation upon which the mind focuses, but it is not that one is not aware of them. In general the mind does not vacillate. It realizes *jhāna*, establishes a method for carrying it out, and attains a higher state.

"*Attain in this way*"—Next he investigates the mindfulness of meditation on the breath (*ānāpāna*). This phase is called "accomplishment." When a *bhikkhu* enters the state of mindfulness of meditation on the breath, he brilliantly lights up the world, just as light of the moon emerging from behind the clouds illuminates the world. In this state of *jhāna,* an auspicious sign appears to some at an early stage, while for others it appears as they count the breaths. Why is it auspicious? Even when this *bhikkhu* is sitting on the ground or on a couch with no bedding, his seat feels as soft as cotton wool and no different. Why? Because he has already counted the breaths, his body feels light. In this way his coarse outward and inward breaths eventually subside. Because the body and mind are as limitless as the open sky, the outward breath becomes increasingly subtle, until it is not certain whether it exists or not.

Just as when a person strikes a chime and the sound is coarse at first and then subtle, so it is for the *bhikkhu* who sits in meditation counting the breaths. Therefore the original Vinaya text says, "First great, then small."

The Dhamma Teacher says: This breath-counting *jhāna* is different from other kinds of *jhāna*. Other kinds of *jhāna* are subtle at first and later coarse. If this *bhikkhu* enters a state of meditative absorption, then even if the characteristics of meditation do not appear, he should not get up from his seat, but should put his mind at ease, sit correctly, and engage in further reflection. How should he reflect?

Knowing that the signs of meditative absorption have not yet appeared, he says, "This outward and inward breath—where does it exist and where does it not exist? Who has it and who does not?"

He further says, "A person who is in his mother's womb has no outward or inward breath, nor does one who is underwater, nor do *deva*s who have long life spans, nor do corpses, nor do those who have entered the fourth *jhāna,* nor do those who dwell in the realms of form or formlessness, nor do those who have attained the *samādhi* of cessation."

With these thoughts in mind, he should reproach himself as follows, "You are an intelligent person. You are not in your mother's womb, or underwater, nor are you a *deva* in the realms of form or formlessness, nor do you dwell in the *samādhi* of cessation, nor do you dwell among *deva*s with long life spans, nor do you dwell among corpses, nor have you entered the fourth *jhāna*. The outward and inward breath is there, but it is so extremely subtle that you cannot perceive it yourself. Only direct your mind to it once again. If you have a long nose, fix your attention on the nostrils"—In Chinese this 748c
word refers to both edges of the nose. "If you have a short nose, fix your attention on the upper lip." In this way he repeats the practice of holding his attention there.

As a *sutta* says:

> The Buddha told the *bhikkhu*s, "If a person is very forgetful and cannot fix his attention even on objects that are right in front of him, then he cannot enter the *jhāna* of meditation on the breath."

This is true not only for the *jhāna* of meditation on the breath but for all other *jhāna*s as well. If he is mindful, this *jhāna* is manifested. This *jhāna* of meditation on the breath is extremely profound. The buddhas, solitary realizers, and great *arahant*s all took the mindfulness of meditation on the breath as their foundation, and then by following the path they attained the mindfulness of utter quiescence. Therefore in this state of meditation one practices recollection that brings the highest wisdom. It is just like using a needle and extremely slender thread to stitch fine soft silk—the needle is like recollection and the thread is like wisdom. They are joined together and should not be separated. These two things keep the *bhikkhu* from losing track of his outward and inward breaths.

Suppose someone is plowing the fields, and when his oxen get very tired he too is very tired, so he releases them and they go off into the woods. When he feels refreshed he goes to round up the oxen, but he does not follow their footprints. Instead he first goes into the woods and goes straight to their watering hole. He remains there, either sitting or lying down, to wait until they have finished drinking. Then he puts ropes around their noses, and with his staff he drives them back out to the fields where they will start plowing again.

The *bhikkhu*'s *jhāna* is also like this. When his outward and inward breaths become very weak, he should momentarily release them in order to refresh them. He does not return his attention to them. First he only brings his attention to the tip of the nose, listens carefully to the outward and inward breaths, and counts them. Recollection is like the rope and wisdom is like the staff. He brings them to the outward and inward breaths, and once he achieves that state, the sign of *jhāna* will appear in no time.

His body experiences delight, and feels as soft and tender as cotton. Some people perceive the sign of *jhāna* as the flower of the silk cotton tree; some as a sudden gust of wind; some as a constellation of stars; some as a string of pearls; some as scattered white pearls; some as the seed of the silk cotton flower; some as a rope; some as a thing that is completely hard to the touch; some as a blaze of fire; some as a spiderweb;[16] some as a cloud arising; some as a lotus flower; some as the wheel of a chariot; and some as a full moon.

Why? As a *sutta* says, "The *bhikkhu*s gathered together to recite a *sutta,* and each of them saw a different sign. Some saw a mountain, some a river, some a tree, and so forth."

Question: From where are these mountains, rivers, and trees produced?

Answer: From thought. Yet the thought that arises in each person is different. Because thought is like this, some contemplate the outward breath, some the inward breath, and some the sign of *jhāna*. If he does not contemplate in this way, meditation on the breath does not arise, and the elements of the first *jhāna* remain incomplete. When these three elements are present, he achieves *jhāna*.

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If the *bhikkhu* who is meditating sees such a sign, he should go to his master and tell him, "I have seen such and such a sign."

His master replies, "You have seen a sign." He does not say, "It is the sign of *jhāna,*" or "It is not the sign of *jhāna*." Having replied in this way, he further says, "O friend, you should continue to strive to concentrate your mind."

The [Dhamma] Teacher says: Why should his master not tell him directly, "It is the sign of *jhāna*" or "It is not the sign of *jhāna*"?

Answer: If he tells the *bhikkhu* discriminatingly that what he has experienced is the sign of meditative absorption, the *bhikkhu* will become lazy in his practice; while if he says that it is not the sign of *jhāna*, he will regress in his practice of mental concentration. Therefore the master should not say

anything. He should only instruct him courteously, saying, "The sign of *jhāna* will appear of its own accord."

A verse of the Ancients says:

> When the mind is concentrated
> The sign appears in many forms.
> When a wise person is sincere and counts
> His outward and inward breaths
> He strives with no confusion.

Once the sign of *jhāna* has appeared in this way, all obstacles subside and he dwells in a state in which defilements spontaneously cease. With the accomplishment of these two factors, the sincere mind becomes concentrated and enters *samādhi;* or it attains the primary stage of meditation, or the stage at which defilements are eliminated; or, if the constituents of meditation appear or the mind attains the primary stage of meditation, it realizes the primary stage of *samādhi.*

Question: Regarding the attainment of *samādhi* and the attainment of the primary stage of *samādhi,* are they different or the same?

Answer: They are different. In the primary stage of *samādhi,* the conscious mind, having skillfully advanced to this point, enters into the subconscious mind (*bhavaṅga*), which in Chinese is called the "weak mind" or "latent mind." Within the realm of the *samādhi* mind, however, the meditator can persevere in advancing skillfully for an entire day without the conscious mind entering into the subconscious mind. This is called the "difference between the two."

Once the sign of *jhāna* has appeared, the *bhikkhu* focuses his attention on its color or form, and he should cultivate and deepen it. It is just as when a wheel-turning sage king (*cakkavattin*) is in his mother's womb, and his father and mother respectfully protect him, keeping the temperature stable and providing him with nourishment. When the fetus is carefully protected, it develops properly.

The same is true of the *bhikkhu* who protects the sign of *jhāna*. If he does not protect it, it will be lost. How should he protect it? First, he must have a comfortable dwelling; second, he must have a suitable place for his activities; third, he must associate with good people; fourth, he must eat

and drink in moderation; fifth, he must choose the most appropriate of the four seasons; sixth, he must properly engage in walking, standing, sitting, and lying down; and seventh, he must be free from agitation over worldly matters such as food, drink, and the like. These are called the seven aspects of protecting the sign of *jhāna*.

When he protects the sign of *jhāna* in this way, it becomes stable and
749b settled, and develops properly. Then his sense organs become extremely pure, disciplined, and flexible. When he wants to hold the mind in check, he can do so; when he wants to release it, he does; when he wants it to arise, it arises; when he wants to subdue it, he can subdue it; when he wants it to rejoice, it rejoices; when he wants to abandon it, he can abandon it. He leaves behind those who do not meditate and associates with those who meditate, and he devotes his mind to *jhāna* and knows its signs. These are the ten ways that he skillfully settles his mind. He is not lazy, and he trains with energy and diligence.

Now he achieves *samādhi* and abandons the subconscious mind, and then the true mind emerges. It lingers for an instant and then disappears. Next the four or five mental states of alacrity (*javana*)[17] arise—in Chinese this is called the "discriminating mind." The five mental states of alacrity are: first, the preparatory mind; second, the approaching mind; third, the adapting mind; fourth, the penetrating mind; and fifth, the focused mind. When two of these states are combined so that the total number is four, then first is the preparatory-and-approaching mind; second, the adapting mind; third, the penetrating mind; and fourth, the focused mind. This mind is either the fourth or the fifth, and not the sixth or the seventh. The earlier mental states belong to the realm of desire, and the focused mind belongs to the realm of form. It is used to destroy five factors and produces five factors. The meditator also becomes endowed with the ten characteristics and three virtues. Having attained the first *jhāna,* and with all thought having ceased through contemplation, he attains the second *jhāna*. When its signs disappear, he attains the third and fourth *jhāna*s. The mind is directed in this way and ascends to the highest state.

The Dhamma Teacher says: This is a brief explanation. A detailed explanation is found in the *Visuddhimagga*. You yourselves should know about it.

Thus when the *bhikkhu* attains the fourth *jhāna,* he should be well aware of it and strengthen it. If he wishes to advance to the state of ultimate reality,

he employs five skills in the fourth *jhāna*. First, he settles the mind; second, he enters *jhāna;* third, he directs the mind; fourth, he emerges from *jhāna;* and fifth, he returns to a contemplative state. By means of these five skills, he reaches the state of ultimate reality. When the *bhikkhu* has gained the benefit of their flow, he uses his insight (*vipassanā*) to contemplate the qualities of form, formlessness, and the like.

How does he deepen it? When the *bhikkhu* has emerged from the fourth *jhāna,* he firmly grasps the constituents of meditation. Once he has grasped them, he sees that they depend on the heart, which in turn depends on the four great elements. He contemplates the four great elements in the body. The constituents of meditation that follow are said to be formless, and so forth. These are the qualities of form and formlessness that he discerns. The qualities that arise from the four great elements are forms like all other types of form, while the qualities of consciousness are formless. When he emerges from *samādhi,* the body and mind are the source of the outward and inward breath.

This is how he has perceived it. Suppose a blacksmith has a bellows and someone pushes on it, causing air to go out and come in. The outward and inward breath is also like this. The body and mind causes the breath to go out and come in. This *bhikkhu* observes the outward and inward breath, he 749c
observes the body, and he observes that the elements of both matter and mind are formless. Such are name-and-form. Then he contemplates their causal factors. In the three realms, name-and-form continue without interruption. Because of the continuity of name-and-form, doubt arises. Having eliminated doubt, he contemplates these three characteristics. Having contemplated them, he contemplates arising and ceasing. Because of this contemplation he first perceives effulgence, and frees himself from the ten defilements that are associated with insight.

When he has freed himself from them, the wisdom of the path arises. When it does, he abandons arising phenomena. Having seen the arising and ceasing of phenomena, he continues to be mindful of the characteristics of cessation. Having observed the appearance of these two phenomena, he grows weary of the three realms of existence, and thus attains the four paths in succession, and the realization of an *arahant*. He becomes aware of the highest of the nineteen kinds of retrospective insight, and then he becomes a

supreme field of merit among Brahmā gods, *māra*s, monks, and *brāhmaṇa*s in the three realms.

Thus the first of four detailed explanations on the counting mindfulness of meditation on the breath is concluded.

In the other three of the four, there is no difference in matters concerning *jhāna*. Therefore I will now explain them analytically.

"*Awakening*"—Manifesting the joy of release.[18] "I now breathe out and breathe in, manifesting joy." This awakening of joy has two aspects. What are the two aspects? First, awakening to it through contemplation; and second, awakening to it through the absence of delusion.

How is joy awakened through the practice of contemplation? A *bhikkhu* enters into the first two *jhāna*s, in which there is joy, and at the very moment he enters them he wishes to attain wisdom;[19] and through contemplation joy spontaneously awakens. Therefore joy is awakened through contemplation.

How is joy awakened through the absence of delusion? There is joy in the first two *jhāna*s; having entered them, he emerges from *jhāna* and perceives that joy and the like vanish.[20] Through insight he penetrates their characteristics, so he has no delusion. This absence of delusion leads to the awakening of joy.

The *Paṭisambhidā* says:

> He who practices breathing outward and inward attains a one-pointed mind. When his mind is not distracted, he perceives the arising of consciousness. Due to this consciousness, he immediately perceives the awakening of joy.

By means of the long outward breath and the short inward breath, it awakens throughout his entire body, and the body ceases to exist. When one-pointedness of mind has been accomplished through the outward and inward breath, he possesses awareness. By these two methods he achieves the awakening of joy.

By means of a peaceful mind, by means of the awakening of joy and his perception of it, by means of contemplation and re-contemplation, by means of regulating his mind, by means of concentrating his mind and gathering his effort, by means of the arising of consciousness, the sincere mind becomes concentrated and he knows what must be known, abandons what must be

abandoned, contemplates what must be contemplated, and realizes what must be realized. Then joy is awakened at once.

Once joy is awakened, the meaning of the rest of the phrases that follow is the same. The third *jhāna* is different, however, because there is the awakening of pleasure. In the fourth *jhāna,* there is the awareness of mental formations. 750a

Question: What is meant by "mental formations"?

Answer: Two aggregates, beginning with feeling, are called "mental formations."

"*Awakening of pleasure*"—This is the basis of insight.

"*Pleasure*"—There are two kinds, physical pleasure and mental pleasure, according to the [*Paṭi*]*sambhidā*.

"*Cessation of mental formations*"—Coarse mental formations cease, or in other words, they subside. A detailed explanation is found in the section on bodily formations, and you yourselves should know it. Feeling is also implied in the word "joy," and covered under the topic of "pleasure." The expression "two mental formations" includes the mental states (*cetasika*s) of perception and sensation. These elements are inseparable from the mind. The topic of "mental formations" includes both perception and sensation. The contemplation of feeling is explained in this way in the four topics. You yourselves should know about this matter.

The third set of four topics concerns the awakened mind of the four *jhāna*s. How does the mind become awakened? The awakened mind experiences joy, great joy, and extreme joy. "It awakens as I breathe in and out." There are two kinds of joy. What is meant by "two kinds of joy"? The first comes through *samādhi,* and the second through insight.

What is [the awakening of joy that comes] through *samādhi?* He enters the first two *jhāna*s in which there is joy, and the moment he enters those states his mind instantaneously experiences joy. He feels inward pleasure and exalted joy.

What is [the awakening of joy that comes] through insight? He enters the first two *jhāna*s in which there is joy. Having emerged from them, when that state is extinguished, the mind of meditation arises. Thus at the moment of insight he contemplates the joy of *jhāna* and his mind rejoices. "I now awaken to the outward and inward breath."

"*Properly focusing the mind*"—In the first *jhāna,* the mind is properly focused on the object of meditation. Having entered the *jhāna,* he emerges from it, and when that state is extinguished the mind of meditation arises. Within insight, the thought of extinction appears and he momentarily experiences meditative absorption. Because of the momentary arising of meditative absorption, his mind is focused and he fixes it skillfully upon the object of meditation. "Thus I awaken."

"*Liberation of the mind*"—That is, liberation from defilements. From the second *jhāna* onward, the mind is freed from initial thought and sustained thought; from the third *jhāna* onward it is freed from joy; and from the fourth *jhāna* onward it is freed from both pain and pleasure. Thus it attains release in successive stages. When *a bhikkhu* emerges from a state of concentration, he perceives the disappearance of that state. At the moment of insight, he perceives impermanence and abandons the notion of permanence. He also perceives suffering and abandons his notions of pleasure. He also perceives no-self and abandons his notions of pleasure.[21] His mind becomes indifferent to pleasure. This lack of interest leads him to reflect upon freedom from
750b desire, and his mind is freed from desire. He reflects upon the cessation of conceptual thought, and his mind is freed from the arising of conceptual thought. He contemplates abandonment and his mind is freed from grasping. In this way he attains liberation. Therefore a Vinaya text says, "With the outward and inward breath, the mind is liberated." These are the four explanations of the contemplation of mind, which you yourselves should know.

In the fourth set of four topics: "*Contemplation of impermanence*"—That is, to think about impermanence. You should understand the contemplation of impermanence. You should understand the constant contemplation of impermanence.

Question: What is meant by "impermanence"?

[Answer:] The five aggregates are impermanent.

[Question:] Why are the five aggregates impermanent?

Answer: Because they are *dhamma*s that arise and cease.

Why do they arise and cease? [They possess] the attribute of change. Due to this attribute of change, whatever arises possesses the attribute of nonexistence in every moment. You yourselves should know about this matter.

This is called the "contemplation of impermanence." He who contemplates the impermanence of form and the like does so constantly. Because

of this contemplation, [he realizes that the individual made up of the] four great elements, who breathes out and breathes in, will also cease to be. This is called the "contemplation of impermanence."

"*Contemplation of freedom from desire*"—There are two kinds of freedom from desire. What are the two? The first is the freedom from desire due to extinction, and the second is freedom from desire with no remainder.

Question: What is meant by "freedom from desire due to extinction"?

[Answer:] The characteristic attributes of all things cease to exist in every moment.

[Question:] What is meant by "freedom from desire with no remainder"?

[Answer:] He contemplates the freedom from desire that is a constituent factor of *nibbāna*. Due to these two factors, he attains the path. Having attained it, he perceives the quiescence of things. Having perceived it, he contemplates their abandonment. With insight he removes defilements, so that he is transformed and enters *nibbāna*. In this way the mindfulness of meditation on the breath leads him to the highest state.

Here ends the section on meditation on the breath.

"*At that time the World-honored One*"—This is a brief explanation. At that time the World-honored One was instructing the *bhikkhu*s in the mindfulness of meditation on the breath. Due to their contemplation of the impurities [of the body], they were killing themselves and each other. For this reason the sangha gathered in assembly, and then [the World-honored One] admonished them, "You *bhikkhu*s, why do you kill yourselves and each other, or hire Migalaṇḍika to kill *bhikkhu*s?" Having admonished them, the Tathāgata prescribed the third *pārājika* for the *bhikkhu*s, beginning with "If a *bhikkhu* deliberately takes a person's life…." Among his disciples, ordinary people and noble ones intermingled, so he could not reproach them by saying "Fools!" or "Good-for-nothings!" Thus he cut off such behavior at the root. Next he amended the precept with provisions regarding "praising death," "inciting others to die," and so forth.

The Dhamma Teacher says: I will now explain its origin. This is how the Buddha established a precept.

"*Bound by desire*"—Desire comes and ensnares the mind.

"*Praising death*"—That is to say, when you are in this world you experience many kinds of suffering. You perform meritorious deeds, and at death

you attain birth in the heavenly realms. This is what happens for those who act virtuously. If you have practiced good actions, it is completely certain that at death you will be born into the heavenly realms.

750c "*He who commits no evil acts*"—You have not killed any living beings or engaged in false speech. You have not committed any evil acts. You are living a life of sickness and extreme suffering. What is to be done? Why is this so? You have practiced good actions, so after death you will be born into the heavenly realms and experience the pleasures of the five senses.

"*He who commits evil acts*"—That is, those that hasten death. When a sick person listens to the words of the *bhikkhu*s, and he takes his own life as a result, it is called "killing."

"*Knowing*"—"In this way I wish to help living beings to die with certainty, without doubt."

"*First mind in this human body*"—That is, the mind that is received at conception. These words point to the realm of the five desires. Therefore it is called the "first mind." This mind consists of the three formless aggregates.

"*Embryo form* (*kalala-rūpa*)"[22]—This is the initial stage of the human body's embryonic development. The embryo form possesses a total of thirty physical characteristics of either the male or the female gender, while the body of a eunuch possesses twenty such characteristics.

Question: What is the male or female embryo form?

[Answer:] When the embryo first appears, it is like a drop of transparent, pure oil picked up by the tip of a wool hair from a purebred sheep. A verse says:

> Like a tiny drop of oil,
> Pure and undefiled,
> Is the embryo that is first produced.
> So too are its color and luster.

Thus it is very tiny. Beginning from this stage, in past ages a person's life span was two thousand years. The embryo gradually grows bigger, and eventually the body experiences old age and death. This is called the "human body."

"*Kill*"—From the stage of embryonic development onward, it is possible to kill a person by seizing the embryo with an expert hand, touching it, or having the mother swallow medicine. Thus by various methods its life can be brought to an end. This act is called "killing."

"*Two kinds of life*"—One is the life of material form and the other is the life of that which is formless. Regarding all form, it is not possible to kill that which is formless,[23] but it is possible to kill that which has form. When that which has form has been killed, that which is formless also dies. Why? Because the formless depends on form.

Question: Does "*killing that which has form*" refer to material form in the past, present, or future?

A verse says:

> The life of the past is not that of the present;
> The life of the future is not that of the present;
> The life of the present is the one that is truly alive.
> Free from the past and future, one seizes the present.
> Ending a life in the present is killing. 751a

Question: What is meant by the "present"?

Answer: It is one continuous and eternal moment. This is called the "present life."

Question: In what way is it a "moment"?

Answer: It arises, decays, and ceases.

The Dhamma Teacher says: If that is the case, then there is no killing. Why not? That which arises on its own ceases on its own. It cannot be killed. How should this point be understood?

Answer: The present is the continuation of the past that has not yet ceased. It is just as when a person enters a room from the heat outside and sits down quietly, and the hot air that has entered with him dissipates, while the cool air indoors continues to flow without interruption. The mind is also like this. The life of the past continues uninterrupted into the present. Ending it is killing. To end it is to take a life. This is the cause of future lives.

The Dhamma Teacher says: You should know about living beings, the killing of living beings, and the methods for doing so.

Question: What is meant by "know about living beings"?

Answer: What worldly people conventionally refer to as a "living being" is in fact, according to a discussion [in the Abhidhamma], any being that breathes.

Question: How should one understand the "killing of living beings"?

Answer: To kill means to cut off the breathing so that a being is no longer alive.

Question: How should one understand "methods for doing so"?

Answer: There are six methods: First, by oneself; second, by inciting someone to do so; third, by hurling something; fourth, by placing something; fifth, with a spell; and sixth, by employing supernormal power.

What is "by oneself"? Answer: Suicide.

What is "inciting someone to do so"? Inciting other people to kill by telling them, "Kill in this way."

"Hurling something"—Killing by various different methods, such as using a bow and arrow or the like.

"Placing something"—To put a screen over a pit trap, and place poison there so that anyone who touches it will die.

"Spell"—There are two kinds: one is cast by a sorcerer of the *Atharvaveda*[24] and the other is recited.

Question: What is meant by "cast by a sorcerer of the *Atharvaveda*"?

Answer: It is recited for enemies from other countries or thieves, causing them to suffer head pain, stomach pain, or various other fatal illnesses so as to let them die.

"Recitation"—The words of a spell are recited ten, twenty, or even a hundred times. This is called "recitation."

"Supernormal power"—The supernormal capacities of beings such as *nāga* kings, *garuḷa*s, *yakkha*s, *deva*s, and kings. A *nāga* king can kill living beings in an instant merely by glancing at them, biting them, or spitting poison at them. A *garuḷa* can peck a *nāga* to death by surrounding it from a distance of thirty fathoms (*vyāma*s). "*Nāga*s, *yakkha*s, *deva*s, and [*nāga*] kings"—They employ various methods to kill living beings.

"*Offer a weapon or staff*"—Someone offers people various kinds of weapons, such as knives, so that they will take their own lives. They call out to them, "What a life you are leading—is it not the same as death?" They approach people with iron mallets, stones, pieces of wood, rope, poison,
751b or various other instruments of death, and praise them, saying, "You have performed meritorious deeds in this world, so at death you will immediately be born in a heavenly realm. You will enjoy yourself with *deva*s and jewel women in the Nandana Grove. Why, having been born in this world, should

you experience all this suffering and distress?" Or they incite them to hurl themselves from a cliff. *"Cliff"*—A mountain split into two parts, with a deep valley between them. Or they incite them to enter into hell.

The Dhamma Teacher says: One who incites another person to take his own life becomes guilty of a *pārājika* offense. To do so is to kill that person. If others are involved, they become guilty of a *pācittiya* offense. Why did the World-honored One prescribe this precept in detail? For the sake of evil *bhikkhu*s in the future [who might try to kill in this way]. The rest of the passage that follows is easy to understand. If a *bhikkhu* tries to kill another person by using poison, stabbing, cutting, or employing various other instruments of death, and the person does not die immediately but does die later, the *bhikkhu* becomes guilty of a *pārājika* offense.

I will now elucidate four scenarios concerning sheep. What are the four scenarios concerning sheep?

A *bhikkhu* sees a sheep sleeping in a certain place. He thinks, "I will kill this sheep tonight." The sheep, however, moves to another place to sleep. Then instead the *bhikkhu*'s father or mother, or an *arahant,* comes along, covers himself with a robe, and goes to sleep in the same spot. The *bhikkhu* goes to that place and in the dark of night he does not notice that it is a person. He thinks, "This is the sheep!" He takes a sword and stabs it to death, but instead kills his father, mother, or the *arahant*. He becomes guilty of a *pārājika* offense and a crime of immediate retribution. Why? Because in this case he first intended to kill the sheep, but when he approached it and brought down his sword, he thought, "I am not sure if this is a sheep or a person, but I am definitely going to kill it." Therefore he is guilty of a *pārājika* offense and a crime of immediate retribution.

Suppose a certain *bhikkhu* comes and takes the place of the sheep and goes to sleep. The killer says, "This is indeed killing and I am guilty of a *pārājika* offense, but not of immediate retribution."

Suppose a *yakkha* or spirit comes and takes the place of the sheep. The killer says, "This is indeed killing and I am guilty of a *thullaccaya* offense, but not of one of the five crimes that bring about immediate retribution."

If it is a sheep that he kills, he becomes guilty of a *pācittiya* offense.

If a *bhikkhu* has decided to kill his father or mother, or an *arahant,* then when he does so he becomes guilty of a *pārājika* offense and a crime of

immediate retribution. For example, knowing that his father is in the army, he shoots an arrow in the direction of the troops. If his father dies, the *bhikkhu* becomes guilty of a *pārājika* offense and a crime of immediate retribution. If the person who dies is not his father, he is still guilty of a *pārājika* offense.

If one person incites another to kill a tall person, but he kills a short person instead; or if he incites him to kill someone wearing a dark red robe but the other person kills someone wearing a white robe instead—in such cases the person who incited him is absolved of having committed a grave offense, but the killer becomes guilty of a *pārājika* offense. If one person incites another to kill anyone he encounters and his instructions lead to a death, then both people become guilty of an offense. Suppose one person incites another to kill a person on the same day, but the one who receives the directive kills on the following day; or one person incites another to kill on the following day, and that person kills on the same day; or one person incites another to kill before noon, and that person kills after noon. In these cases the actual killer becomes guilty of a *pārājika* offense, and the one who incited him is absolved of having committed a grave offense. If, however, someone incites another to kill a person at any suitable time, and they kill that person, both become guilty of a grave offense. If someone who incites another person
751c says, "If anyone comes here, you should kill him," and then the person expected to come has not yet come, so the one who incited him goes there to help but the one who received the instructions does not recognize him and kills him; the one who did the killing becomes guilty of a *pārājika* offense, while the one who has been killed, at the moment he first incited the other person, became guilty of a *dukkaṭa* offense.

Suppose a *bhikkhu* incites another *bhikkhu* to kill someone, and the one whom he incites thinks, "I should first kill my companion." He brings down his sword and kills the *bhikkhu* who incited him, and then subsequently finds the targeted person and kills him. The one who killed and the one who incited both become guilty of a grave offense. If one person incites another to kill several people in succession, then whether the two of them have committed an offense is to be determined as above. Whether the time was the indicated one or not is also to be determined as above.

If one *bhikkhu* incites another *bhikkhu* to kill a third *bhikkhu,* and at the time the direction is given the targeted *bhikkhu* has not yet attained the path

but just before he is killed he becomes an *arahant,* then in this case the one who incited the other and the killer himself both become guilty of a *pārājika* offense and a crime of immediate retribution.

"*He speaks as though he is alone when he is not alone*"—"*Not alone*"—With his eyes he does not see anyone, so he says, "I am alone." At the time for receiving food offerings, an enemy *bhikkhu* comes in together with a group of other *bhikkhu*s and sits down in front of him. Because it is dark, he does not know that his enemy has come, and he says, "That so-and-so. Why doesn't a thief kill him? Why doesn't a venomous snake bite him? Why doesn't someone poison him? I would be very happy if he were dead." Speaking in this way is called "speaking as though one is alone when one is not alone."

"*He speaks as though he is not alone when he is alone*"—This *bhikkhu* comes to a place where offerings are being distributed. Seated before him is a spell-reciting *bhikkhu,* and he knows that this other *bhikkhu* has come. After the *bhikkhu* who came in has left, the spell-reciting *bhikkhu,* without realizing that he has gone, goes on speaking as though he were still there, expounding his spell as before. This is called "speaking as though one is not alone when one is alone." Afterward he continues as before, expounding his death spell. In this case all become guilty of a *dukkaṭa* offense.

The Dhamma Teacher says: I will now give a detailed explanation of "praising death."

"*He praises it through physical acts*"—That is, knowing [that someone wishes to die], he gives that person a sword, a staff, poison, or rope, or persuades him to throw himself off a cliff. He believes that such a death, once accomplished, will surely bring material gain to the person, or that he will again take birth in a human body and gain immeasurable wealth, or that he will attain birth in the heavenly realms. Therefore he encourages him through his physical movements, by gesturing with his hands or feet, or directing his gaze.

"*Speaks*"—He opens his mouth and lets his voice emerge, praising death and encouraging others to end their lives as he pleases. When someone else becomes aware of that praise, the one who praised death becomes guilty of a *dukkaṭa* offense. If as a result the other person decides to end his life, and then harms himself but does not actually die, the first person becomes guilty

of a *thullaccaya* offense. If the other person dies, however, the [person who spoke in praise of death] becomes guilty of a *pārājika* offense. If the other person does not understand the first one's praise of death, but someone else understands it and says, "When I die I will certainly be born in a heavenly realm, so I will end my life," then in this case the first person is not guilty of any transgression. If the one who praises death addresses two people and both die as a result, he becomes guilty of a *pārājika* offense. If he praises death without directing his words to anyone in particular but someone dies as a result, he becomes guilty of a *pārājika* offense.

If a *bhikkhu* sends a message praising death through a messenger and
752a someone dies as a result, then when he utters his first words to this end he becomes guilty of a *dukkaṭa* offense. If the messenger goes and explains his words to someone and that person suffers pain as a result, the initiator becomes guilty of a *thullaccaya* offense. If the person dies, the *bhikkhu* becomes guilty of a *pārājika* offense. If the messenger hears the praise of death regarding being born into a heavenly realm, and does not communicate it to the intended person but instead returns and conveys it to his own close friends and relatives, and someone dies as a result, the messenger becomes guilty of a *pārājika* offense and the one who sent him becomes guilty of a *dukkaṭa* offense. If the messenger hears the explanation about birth in the heavenly realms and chooses to end his own life, the one who sent him becomes guilty of a *dukkaṭa* offense.

If a *bhikkhu* prepares a written message and dispatches it through a messenger, but the messenger does not know what the message says, and someone dies as a result, the one who sent the messenger becomes guilty of a *pārājika* offense. The messenger is not guilty of any offense.

If a *bhikkhu* prepares a written message without addressing it to any particular person, and the person who receives it dies as a result, and it is his own father who dies, he becomes guilty of a *pārājika* offense and a crime of immediate retribution.

Suppose that he himself, with the intention to kill, composes a book of discourses praising death in various ways, and people read this book and see the discourses that praise death by extolling birth in the heavenly realms, and various people die as a result. In this case the writer becomes guilty of a *pārājika* offense. If his own father or mother is among those who die, he

becomes guilty of a *pārājika* offense and a heinous crime. If he later repents and burns the book of discourses, he is still guilty of a *dukkaṭa* offense because he composed it in the first place.

Suppose many *bhikkhu*s together compose a discourse in praise of death. If anyone reads it and dies as a result, the *bhikkhu*s all become guilty of a *pārājika* offense. If it leads to the death of one of their fathers or mothers, they become guilty of a *pārājika* offense and a crime that brings about immediate retribution. If a *bhikkhu* composes a discourse in praise of death and someone steals it, reads it, and dies as a result, the *bhikkhu* who composed the discourse becomes guilty of a *pārājika* offense. If [the writing] gets submerged in water, or he drops it and loses it, and someone picks it up and takes his own life as a result, the *bhikkhu* who composed it becomes guilty of a *pārājika* offense.

The Dhamma Teacher says: I will now explain the first steps that lead to killing. If a *bhikkhu,* with the intention to kill, digs a pit in the ground so that a certain person will fall into it and die, then at the moment he first begins to dig and remove earth from the hole, he becomes guilty of a *dukkaṭa* offense. If the intended victim falls into the pit and suffers pain, the *bhikkhu* becomes guilty of a *thullaccaya* offense. If that person dies, the *bhikkhu* becomes guilty of a *pārājika* offense. If someone else falls in and dies, the *bhikkhu* is not guilty of any offense. If he digs the pit with everybody in mind, and someone falls in and dies, he becomes guilty of a *pārājika* offense. If his father or mother falls into it and dies, he becomes guilty of a *pārājika* offense and a crime of immediate retribution.

Suppose a *bhikkhu* digs a deep pit, and someone who is carrying food falls with the food into the pit; that person may not die at once, but later, after he has devoured all the food, he will certainly die. If he has no opportunity to get out of the pit, then at the moment he first falls in, the one who dug it becomes guilty of a *pārājika* offense.

If a *bhikkhu* digs a pit with the original intention of killing someone, but that person does not come and instead he himself accidentally falls into the pit and dies, then in retrospect, at the time when he first dug the pit, he becomes guilty of a *dukkaṭa* offense. If a person falls into the pit and breaks an arm or leg but does not die, and then manages to get out of the pit but later dies as a result, the one who dug the pit becomes guilty of a *pārājika*

752b offense. If he dies due to some other cause, however, the person who dug the pit has not committed any transgression.

The Dhamma Teacher says: One *bhikkhu* encourages another to dig a pit. Whether the first commits a transgression or not is determined as above. If a person digs a pit for catching spirits, then when he first digs the pit and also when spirits fall into the pit and get hurt, he becomes guilty of a *dukkaṭa* offense. If a spirit dies as a result, he becomes guilty of a *thullaccaya* offense. If a person or animal falls into the pit and dies, he has not committed any offense. After digging the pit, if he later repents and fills it in, or it gets ruined for some other reason, he has not committed any offense. If a person makes various instruments for killing that cause a person to die, whether he has committed a transgression or not is determined as above. If he digs a pit without any specific intention, or if he does so for some other purpose and someone falls into it, he has not committed any offense. If a *bhikkhu* speaks of suffering, emptiness, impermanence, and the impurities of the body, and another person hears him and takes his own life, the *bhikkhu* has not committed any offense.

The detailed explanation of this original Vinaya text is concluded.

I will now explain the origin stories of the precepts that prohibit killing. A physical and mental act constitutes an offense; a verbal and mental act constitutes an offense; a physical, mental, and verbal act constitutes an offense. This is the nature of an offense. It is a physical or verbal act committed out of malice that causes suffering.

"*Compassion*"—A *bhikkhu* was once extremely ill. When the other *bhikkhu*s saw how serious his illness was, they spoke to him compassionately, saying, "O friend, you uphold the precepts. You are now suffering because you fear death. O friend, if you die you will certainly be born in a heavenly realm."

The sick *bhikkhu* heard these words and thought, "The *bhikkhu*s all praise me because I uphold the precepts, and say that I am sure to be born in a heavenly realm after death." So he stops eating and dies. Those who had praised him in this way became guilty of a *pārājika* offense.

Therefore when a wise *bhikkhu* goes to care for a *bhikkhu* who is ill, he should be careful not to praise death. He should indeed tell him, "O friend, you uphold the precepts. Do not cling to your home, your clothing, or your

acquaintances and friends. Only keep in your mind the Three Treasures and contemplate the impurities of the body in the three realms. Take care not to be lazy, and live out your allotted life span, whether it is long or short." If the sick *bhikkhu* hears these words and dies as a result of this preaching of the Dhamma, no offense has been committed.

*Bhikkhu*s who wish to sit must touch the seat with their hands before sitting down.

The Dhamma Teacher says: What sort of seat must a *bhikkhu* first touch before sitting on it? What sort of seat can he sit on without touching it first?

Answer: If the seat is an individual one that was given as a gift, there is no need to touch it. If the seat has a wool cover, he must touch it first, and then he can sit down. If a *bhikkhu* arrives first and later a benefactor spreads a wool cover on a seat, he need not touch the seat before sitting down. If his benefactor says, "O Dhamma Teacher, please sit here," there is no need for him to touch it before sitting down. If a *bhikkhu* has already occupied a seat and another *bhikkhu* comes later, he need not touch it again but can sit down in the seat immediately.

"*Passage about a pestle*"—In the passage about a pestle: "*To act unintentionally*"—That is, without the intention to kill. The meaning of "*the passage about a mortar*" can be understood without further explanation.

"*Passages about those who renounced the world in old age*"—There are three such passages. The first passage recounts how a son told his father, 752c
"You should not make the sangha wait for you." He pushed his father to get him to go more quickly, but his father fell to the ground and immediately died. Under these circumstances, the son was not guilty of an offense.

In the second passage, why was the son glad that his father had died? "Whose son is he?" some members of the sangha would ask, in front of everyone, "He's the son of that old fool," others would say. Hearing these words, the old man's son felt ashamed, so he pushed his father in a way that caused his death. Therefore he became guilty of a grave offense.

In the third passage, a *thullaccaya* offense was indeed committed.

The three passages following this one are easy to understand and do not require explanation.

There are three passages on food given as alms (*piṇḍapāta*s). In the first, a certain *bhikkhu* who begged for food was an observant practitioner of

the Dhamma. Therefore whatever food he obtained he first shared with his companions. He had no intention of killing, so he committed no offense. All the other *bhikkhu*s died, from the most senior to the most junior. The rest of the passage can be easily understood.

According to the second passage, if a *bhikkhu* begs for alms and receives food from a non-Buddhist household, then even if the food is extremely refined he must not accept it. If he already has, he should not share it with others or eat it himself.

Food that has not been stored properly should be thrown away. He should not give it to animals either. If he tests it on someone else, he becomes guilty of a *thullaccaya* offense. Why? Because he has done so intentionally. If he knows for certain that eating it would be fatal, he becomes guilty of a grave offense.

The three passages that follow this one can be easily understood.

"*The passage concerning a bhikkhu who was disturbed by sexual desire*"—Day and night, this *bhikkhu* thought of sexual desire and sought to control his mind. Being unable to control it, however, he decided to return to the life of a householder. Then he thought to himself, "I keep the precepts. Why should I abandon them and return to secular life? I would rather die." So he climbed to the top of Mount Gijjhakūṭa, threw himself off a cliff, and ended his life. There was a man chopping wood below the cliff, and when the *bhikkhu* fell from high above, he struck the man and killed him. Because the *bhikkhu* had not intended to kill this person, he was not guilty of any offense.

The Buddha told the *bhikkhu*s, "Do not commit suicide." A *bhikkhu* who commits suicide, even by fasting, becomes guilty of a *dukkaṭa* offense.

Suppose a *bhikkhu* is seriously ill, and he sees that the sangha and the *bhikkhu*s taking care of him are struggling with the effort. He thinks to himself, "They are certainly struggling because of me." Observing that he will not live much longer, he thinks that it would be better for him not to eat or take any medicine.

Or a *bhikkhu* might think, "I am suffering from illness and in great pain. My life span has been used up. Attainment of the course of the path is almost within my grasp." If he sees things in this way and fasts until he dies, he commits no offense. If a *bhikkhu* enters *jhāna,* sees that he wishes to attain the path, does not go into villages to beg for alms, and as a result does not obtain food, that is also acceptable.

"*The passage concerning stone*"—A *bhikkhu* cannot build with stone, grass, wood, or brick. If a stupa is being built and stones or rocks are to be piled up, thrown, or broken apart, however, he can do these things. He can also carry out other tasks up to and including the maintenance of the monks' living quarters.

After the midday meal, he can throw leftover food up into the sky for the birds. If any vicious animals come to harass him, he can throw stones or 753a
bricks at them to frighten them away so they will not catch him.

"*The passage concerning steam*"—The meaning can be understood in due order.

"*To conceive by committing adultery*"—A certain woman's husband traveled far away, and she had a secret liaison with another man and conceived a child. When the fetus grew larger, she begged a *bhikkhu* to give her medicine that would induce abortion.

"*The passage concerning two wives*" is easily understood.

"*The passage concerning handling*"—The woman asked the *bhikkhu*, "How can abortion be induced?" The *bhikkhu* replied, "You can press down on the fetus to put an end to its life, and then it will be expelled spontaneously." The *bhikkhu* encouraged her to press down on it, but instead the woman heated it with hot steam. In this case the *bhikkhu* was not guilty of any offense. If a *bhikkhu* encourages a woman to press down on it but she calls another person to do it for her, the *bhikkhu* is not guilty of any offense. If the *bhikkhu* only encourages the woman to press down on it so that it will die, and as a result she or another person does so and it dies, the *bhikkhu* becomes guilty of a grave offense.

"*The passage concerning barren women*"—There is no woman who cannot conceive; why then are some said to be "barren"? When women wish to conceive, they can do so. If a being who has committed evil acts enters a woman's womb, then in one snap of the fingers it is immediately destroyed. Therefore she is barren. Or if the four great elements in a woman's body are not in harmony, the wind element may overcome the fetus. Or worms may appear and devour it. In these cases a woman is called "barren."

Suppose a certain *bhikkhu* does not know how to prepare the medicine to stabilize a fetus. He administers medicine, but the fetus dies. The *bhikkhu* becomes guilty of a *dukkaṭa* offense. Therefore in the future this *bhikkhu* should not practice medicine. If he practices medicine, he becomes

guilty of a *dukkaṭa* offense. If he mixes medicine for world-renunciants, *bhikkhu*s, *bhikkhunī*s, young nuns in training (*sikkhamānā*s), and male and female novices, however, he is not guilty of any offense. If his fellow trainees have their own medicine, they can mix them. If they do not have their own medicine, he gives them medicine from his own stock. If he has no medicine of his own, when he attends the *pavāraṇā*[25] ceremony he can visit a benefactor's house to ask for medicine. If he does not obtain it, he can go to ask at other houses.

He can also give medicine to five other kinds of people. What are the five kinds of people? First, his father; second, his mother; third, the attendants who care for his father and mother; fourth, his own monastic attendant; and fifth, those who are ready to renounce the world (*paṇḍupalāsa*s, lit., "withered leaf").

Question: What is meant by "those who are ready to renounce the world"?

[Answer:] The son of a good family wishes to renounce the world but has not yet obtained robes or an almsbowl. He wishes to live in a monastery.

If a *bhikkhu*'s father and mother are wealthy enough to have their own medicine, it is not necessary for a doctor to prepare them all over again. Even if his father and mother are enthroned as royalty, when they get sick it is impossible for him not to prepare medicine for them. If his father and mother are poor, then when they get sick there comes a time when he brings them into the monastery [to care for them].

"*Bathing his mother*"—This is done with care, without touching her body. He gives her food and drink with his own hands. His father is like a novice (*sāmaṇera*), and no different. He washes his hands and feet and rubs his
753b body with oil. With his own hands he gives his father all kinds of offerings to heal him.

"*Attendant*"—He hires another person to go into the forest and chop firewood. If that person gets sick and has not yet gone home, the *bhikkhu* can give him medicine. If he has already gone home, the *bhikkhu* cannot give him medicine. If the son of a good family gets sick while he is serving the *bhikkhu* or carrying out his orders, the *bhikkhu* can give him medicine.

A *bhikkhu* can also give medicine to ten other kinds of people. First, his elder brother; second, his younger brother; third, his elder sister; fourth, his younger sister; fifth, his mother's younger sister; sixth, his mother's elder

sister; seventh, his father's younger brother; eighth, his father's elder brother; ninth, his mother's younger brother; and tenth, his mother's elder brother. If these people have their own medicine, they can mix them. If they do not, he can lend them medicine to use. If they later return [the medicine] that is fine, but if they do not he should not rebuke them. In this way he can mix the medicines he obtains through almsbegging for members of seven successive generations (i.e., spanning from great–great-grandfather to grandson), and he will not bring dishonor to the family. If his younger brother's wife or elder sister's husband is ill, he can give medicine to his elder sister or younger brother, and then they can give it to their spouses. If his younger brother or elder sister are not there, how should he offer the medicine? He can give it to the children of his elder sister or younger brother, and ask them to give it to their father or mother.

If a certain master's father or mother are sick while they are at the monastery, his disciples can mix medicines for them to cure them. If the master is absent but his father and mother have their own medicine, that is fine. If a disciple's parents do not have medicine, it is acceptable for him to give it to them himself. The master should look after his disciples in the same way.

If other people get sick, or if a thief or a soldier is wounded and brought into the monastery, a *bhikkhu* can ask his relatives for medicine and give it to those who need it. If he has no relatives but he knows a good lay devotee, the *bhikkhu* can ask him for it so that he can give it to those who need it. If a benefactor provides offerings for the sangha, he is no different from the *bhikkhu*s' own parents. If a benefactor's relatives get sick, however, the members of the sangha cannot mix or administer medicine for them.

Suppose a benefactor merely asks, "Reverend sir, someone is ill. How can he be cured? How is the medicine to be mixed?" [The *bhikkhu*] replies, "This medicine will cure him." It is acceptable for him to say this.

Or a benefactor may tell a *bhikkhu,* "Reverend sir, my mother is ill and I pray that you, reverend sir, will prepare some medicine for her." The *bhikkhu* cannot prepare the medicine, but he finds a way around this problem by saying to those nearby, "Reverend sirs, a certain *bhikkhu* is sick. What medicine will cure him?" "O friend, use this medicine," someone replies. "This will cure him."

Having heard the two *bhikkhu*s converse with each other in this way, the benefactor goes home and mixes the medicine for his parents. If a *bhikkhu* speaks in this way he is not guilty of any offense.

At one time there was an extremely virtuous person named Mahāpaduma. When King Vasabha's queen fell ill, she sent a female attendant to consult
753c him. Venerable Mahāpaduma remained silent and did not reply to her, but he spoke to a *bhikkhu* who was nearby. This female attendant, having heard the two *bhikkhu*s talking, went back and mixed the medicine they had spoken of for the queen, and she was immediately cured. When she had been cured, she prepared three robes, three hundred *kahāpaṇa*s, and a pot full of medicine mixed with hot water. She sent this stock of robes and other items to the revered elder as a gift. They were placed before him with a greeting, "Together with this medicine, the queen presents to the revered elder money for incense and flowers."

[Mahā]paduma thought to himself, "This money for incense is the share meant for a physician. I will take what I am permitted to take and make an offering of the rest."[26]

The Dhamma Teacher says: In this way a wise man is able to bring benefit to living beings, and he is not guilty of any transgression. It is good to do such things.

If a householder tells [a *bhikkhu*], "Reverend sir, please create a protective spell for such-and-such person," the *bhikkhu* cannot do so.

If he only says, "Reverend sir, please recite a spell," the *bhikkhu* can recite it. He thinks, "This householder does not know about the Buddha-Dhamma. If I do not recite the spell for him, he will harbor evil thoughts about it." Therefore he recites the spell, and sprinkles water on a rope and gives it to the householder. If the *bhikkhu* himself makes the rope that he sprinkles with water and gives it to him, however, he becomes guilty of a *dukkaṭa* offense.

If the ruler of a country or a great benefactor in a village falls ill, and a messenger is sent to a monastery requesting that a spell be recited for him, the *bhikkhu* should recite the *Āṭānāṭiya-sutta*. Or he can go to where the sick person is to preach the Dhamma or administer the precepts to him. He is permitted to do so.

If a benefactor says that a certain king or lay devotee has died and is going to be buried, and requests that a *bhikkhu* participate in the funerary

rites, he cannot go. If, however, the *bhikkhu* himself thinks, "I will go to observe the burial and contemplate impermanence, so that as a result I may attain the realizations of the path," and sets off with this intention, he is not guilty of any offense.

"*Food given as alms* (*piṇḍapāta*)"—Can it be given to others or not? It can be given to a *bhikkhu*'s father and mother, but not to anyone else. The same is true for a single *kahāpaṇa*. It can be given to a person who supports his parents, to an attendant, or to one who is ready to renounce the world. It must be given to such people. If a thief or a robber comes and demands it, it can be given to him.

Question: With whom can courteous greetings be exchanged, and with whom should they not be exchanged?

Answer: When a person comes to the monastery, he should not be asked whether he is of noble or low birth, or whether he is a thief or robber. Everyone is to be greeted courteously. If someone calls out to ask for something that is needed, and a *bhikkhu* has it in his possession, he can give it to him. If it belongs to the sangha then he should first speak to the sangha, and if he receives unanimous consent [from the sangha], he can give it to that person. If a powerful and evil person comes to ask for something, then the person who is in charge of guarding the sangha's possessions can give that person whatever he desires, for the sake of protecting their dwellings. Later the members of the sangha cannot scold or question the person who guards their possessions, saying, "You yourself took it and gave it to an evil person." Why not? Because he did so to protect their dwellings.

The Dhamma Teacher says: I will now use an illustration to explain this matter. At one time, in Sīhaladīpa, in the city of Anurādhapura, there lived a thief named Abhaya who was surrounded by a retinue of five hundred thief attendants. They stopped in a certain place and established a stronghold there. They went out from the stronghold and robbed people within a radius of one *yojana* in every direction. 754a

"*The passage on fingers* (*aṅguli*)"—This passage is easy to understand.

"*Commit an offense*"—You yourselves should know about this matter from the *Khuddaka* (*Minor Offenses of Pācittiya*).

"*Lift up or press down*"—There was a group of seventeen *bhikkhu*s. Seeing one of a group of six *bhikkhu*s, one of the seventeen *bhikkhu*s snatched

his almsbowl. They picked him up, threw him to the ground, and rolled him over. It happened like this, and no differently. Each of them sat on top of him, and then the old man from the group of six *bhikkhu*s died. The commission of an offense here has already been explained in the Vinaya.

"*The passage on subduing demons*"—That is, killing a *yakkha* spirit. This *yakkha* was able to capture a person. A *bhikkhu* recited a spell so that the *yakkha* would let him go, but he did not agree to let him go. "If you do not let him go, I can kill you," said the *bhikkhu*. The *yakkha* still would not let him go.

Then the *bhikkhu* used his fingers to form the shape of the *yakkha* spirit out of either rice flour or clay, recited a spell over it, and cut off its hands and feet. The *yakkha*'s hands and feet were immediately cut off. He cut off the figure's head at the neck, and at once the *yakkha*'s head was severed at the neck and he died. Therefore the *bhikkhu* became guilty of a *thullaccaya* offense. The same applies not only in the case of killing a *yakkha* but also that of killing the *deva* king Sakka.

"*The passage concerning a wicked yakkha*"—A wicked *yakkha* was staying in a certain monastery. A *bhikkhu,* not knowing that there was a wicked *yakkha* staying in his living quarters, instructed another *bhikkhu* to go inside and made his room comfortable. Therefore he committed no offense. If he had allowed him to enter with the intention of killing him, and the visiting *bhikkhu* had died, then the first *bhikkhu* would have committed a grave offense. If the visitor had not died, the first *bhikkhu* would have committed a *thullaccaya* offense. Not only wicked *yakkha*s but also venomous snakes, tigers, wolves, and the like are all included in the category of "wicked *yakkha*s." In these cases, whether an offense is committed or not is as explained above.

"*The passage concerning danger*"—In a dangerous place, there are many robbers. A *bhikkhu* who directs [someone else to go to such a place] without knowing its dangers commits no offense. As for a *bhikkhu* who does know, if the other person dies as a result, he commits a grave offense. If [the other person] does not die, he commits a *thullaccaya* offense.

"*This is killing*"—The passage begins like this: A *bhikkhu* has an enemy, another *bhikkhu,* whom he wants to kill. He thinks to himself, "If I kill him in broad daylight people will immediately find out, so I will wait until night

and then kill him." With this thought in mind, he first observes his enemy's dwelling place and then, having gotten to know it, he returns. When night falls he goes to the enemy *bhikkhu*'s place. The enemy has many companions there. This *bhikkhu* gropes around in the dark searching for his enemy and then, suspecting that he has found him, he kills him. If the one he has killed turns out to be his enemy, he has committed a grave offense.

"*A bhikkhu suspects and kills*"—He goes to the dwelling place of this enemy *bhikkhu,* and many companions are sleeping there together. He gropes 754b
around in the dark searching for him, and then says, "This is my enemy" and kills the wrong person by mistake. Or another *bhikkhu* says, "That's him," and the first *bhikkhu* kills that person. When the *bhikkhu* says "That's him, kill him!", then both the *bhikkhu* who identifies him and the *bhikkhu* who kills him are guilty of a grave offense.

"*The passage concerning nonhumans*"—First a *bhikkhu* says that he will get a demon out of a *bhikkhu* whom it has possessed, and he strikes the sick *bhikkhu* with a staff until he kills him. Under these circumstances, he commits no offense.

Question: If a *bhikkhu* wishes to get a demon out of a person, how should he do it?

Answer: He ties the hands and feet of the sick *bhikkhu* with the leaves of a *tāla* tree or with twine, and then [strikes him with] a staff. Then he recites the *Ratana-sutta,* and afterward says, "Do not harass this *bhikkhu* who keeps the precepts. You must go."

"*Preach the Dhamma*"—The Dhamma Teacher says: This matter can be easily understood.

The Dhamma Teacher says: "*The passage concerning chopping down trees*"—On this topic, there are a few minor discrepancies in meaning. When a tree falls on a *bhikkhu* who has chopped it down and he does not die, and he is holding a sword, ax, hoe, or sickle in his hand, it is better for him to let himself die, because he cannot use the sword, ax, or another implement to chop at the tree or dig into the earth to save his life. Why not? If he digs into the earth or chops down the tree, he becomes guilty of a *pācittiya* offense. As a result of committing a *pācittiya* offense, he will be said to have transgressed the teachings of the noble ones. Therefore a wise man should keep the precepts and lose his life rather than remain alive and violate the precepts.

If other people dig into the earth or chop down the tree to rescue the *bhikkhu,* that is acceptable. If there are other ways to free him, he can use them. What are these other ways? If there are dead trees and other *bhikkhu*s lift them up, that is acceptable. If a *bhikkhu* falls into a pit, other *bhikkhu*s can use a rope to pull him up. A *bhikkhu* should be careful, however, not to chop down a tree himself. He should ask a householder or novice to do it instead.

"*The passage concerning setting a fire*"—This has different meanings. If a person sets a fire that spreads until it approaches a monastery, then in order to protect their dwellings the *bhikkhus* can cut grass or dig into the earth to stop the fire, and they do not commit any offense.

"*The passage concerning fire erupting*"—This has an additional meaning. If a *bhikkhu* thinks to himself, "I will now burn all living beings," and living beings die as a result, he becomes guilty of an offense accordingly, whether it is one of the five heinous crimes, *pārājika, thullaccaya,* or *pācittiya*.

If he says, "Right now I will set fire to the grass," he becomes guilty of a *pācittiya* offense. Inciting another person to do so results in a *dukkaṭa* offense. The only exception is that he can set a fire for the purpose of protecting his dwelling. Why? Because the Buddha has permitted it.

"*The passage concerning drinks*"—That is, fresh drinks, cold drinks, and hot drinks. You yourselves should know about this matter.

What is meant by "sour gruel (*sovīraka*)"?

Answer: First take emblic myrobalan (*āmalaka*), yellow myrobalan (*harītaka*), and beleric myrobalan (*vibhītaka*).

"Grain"—The seven kinds of grain. Take millet and other grains, sweet bananas, all kinds of tree fruits, and all of the following: bamboo shoots, fish,
754c meat, honey, sugar, rock salt, and the three kinds of garlic. Mix all of these ingredients together, place the mixture in a jar or other small vessel, seal it with clay, and store it for three to four years until it matures. When it is ready it will be the color of honey. It can be used to cure diseases such as leprosy and the like. If one takes this medicine when one is eating and drinking, one should eat fatty foods. There is no medicine superior to this one. It is the best of all medicines. A *bhikkhu* can take it even after the midday meal. Even if he is not sick, he can take it mixed with water.

Here ends the section on the third *pārājika*.

The World-honored One knew the Four Noble Truths.
And skillfully explained the fourth grave offense.
Now I will analytically explain
What is called the fourth *pārājika*.

"*At that time the Buddha was staying in Vesālī*"—The meaning of this passage has already been explained above so I will not explain it in detail again. I will now explain what has not yet been explained.

"*Ordering service for a householder*"—Or cultivating a field or making a garden for a householder. We must do all that has to be done, including instructing householders in what should be done and what should not be done. This matter has already been explained in the Vinaya.

"*Messenger*"—Someone who does errands for householders.

"*Practicing the elements of holy acuity*"—People refer to them as supreme, superhuman, or pure elements; they are also said to be the elements necessary for entering *nibbana*. These are the elements that buddhas, solitary buddhas, and *arahant*s possess.

"This *bhikkhu* has attained the first *jhāna,*" and so forth—Several *bhikkhu*s, having first discussed the matter among themselves, told the householders, "There is a *bhikkhu* named Buddharakkhita who has attained the first *jhāna,* one named Dhammarakkhita who has attained the second *jhāna,* and one named Sangharakkhita who has attained the third *jhāna*." In this way they told the householders about these *bhikkhu*s' attainments, all the way up to those who had attained the fourth *jhāna,* become *arahant*s, eliminated all taints, and gained the three kinds of transcendent knowledge (*tevijjā*). Whether the householders had asked them about such matters or not, the *bhikkhu*s praised each other in this way. The householders made offerings to them, so the *bhikkhu*s had radiant complexions and were happy and relaxed, with plenty of physical energy. Why? These *bhikkhu*s, having received offerings of delicious food and drink, selfishly amused themselves and neglected the practice of meditation, so their faces were radiant and they were happy and relaxed.

"*On the banks of the Vaggumudā River*"—Because these *bhikkhu*s spent the rainy season retreat on the banks of the Vaggumudā River, they were called the "Vaggumudā River *bhikkhu*s."

"The Buddha asked the *bhikkhu*s, 'Do you all live in harmony and comfort?'"—That is, he asked them, "Are the four elements and nine orifices of your bodies all in harmony? You have not had difficulties?"

Then the World-honored One, having encouraged them, rebuked the
755a Vaggumudā River *bhikkhu*s, "Because you act in this way, you are great thieves." The Buddha purposely intended to get rid of the cause of their actions, so that in the future *bhikkhu*s would not act in the same way.

Therefore the original Vinaya text says:

> The Buddha told the *bhikkhu*s, "In this world there are five kinds of great thieves. What are the five kinds? First, one who gathers together large crowds of people, one hundred or two hundred, or even up to five hundred, and becomes their leader. He plunders cities and villages by drilling holes through their walls. He and others like him are the great thieves in this world."

The same is true of *bhikkhu*s. They commit the offenses of *dukkaṭa, pācittiya*, and so on in succession all the way up to the *pārājika* offenses. They receive offerings from others who revere them, praise them, worship them with clasped hands and otherwise express their respect. In this world there are evil *bhikkhu*s who abandon their teachers and fellow religious practitioners, and occupy themselves with the pursuit of worldly benefits. Once they obtain them, they selfishly indulge in eating and drinking as they please and their bodies become robust and strong. They recklessly enjoy themselves together, and talk about the delectable flavors of food and drink; or sex; or prosperous lands and comfortable villages; or gardens with many kinds of sweets and other delicacies. In this way they recollect and discuss crude things. A vain mind cannot regulate itself and in the end such a person will break the precepts. [Such a *bhikkhu*] receives from devout householders gifts such as clothing, food and drink, medicine, bedding, dwellings, and couches. He is not really a son of the Sākiya, yet people praise him for being a son of the Sākiya. He does not engage in pure practices, yet he praises himself for doing so, and in this way he obtains offerings. This type of person is called the "first great thief."

End of Fascicle Eleven of *The All-pleasing:*
A Commentary on the Rules of Discipline

Fascicle Twelve

There is a good *bhikkhu* who knows the Sutta-*piṭaka*, and understands the Abhidhamma-*piṭaka* and the Vinaya-*piṭaka*. Although he does not actively look for food and drink, he receives provisions wherever he goes. He is pure in upholding the precepts and preaches the Dhamma to the people. He behaves in a dignified way and brings them happiness. From village to village and country to country, he causes people to revere the Buddha-Dhamma so that it flourishes. In this way the *bhikkhu* brings glory to the Buddha-Dhamma.

There is also an evil *bhikkhu* who, having heard and accepted the Dhamma from the good *bhikkhu,* preaches it to others with gentle words and a clear voice.

People enjoy listening to him and many praise him, saying, "Reverend sir, you skillfully preach the wondrous Dhamma. From whom did you receive it?" 755b

He replies, "I know it myself. I have not learned it from anyone." In this way he praises himself.

The Tathāgata practiced for four incalculable *kappa*s and a hundred thousand small *kappa*s, and came to be endowed with the perfections (*pāramī*s). Through suffering in this way he attained the wondrous Dhamma, and then the evil *bhikkhu* stole this Dhamma so that he could profit from it. He is called the "second great thief."

There is another kind of great thief. Suppose a diligent *bhikkhu* who keeps the precepts has attained the stage of stream-winner, once-returner, nonreturner, or even *arahant*. Or an ordinary *bhikkhu* is pure in keeping the precepts. An evil *bhikkhu* slanders him by accusing him of committing a *pārājika* offense. He is hateful and envious of others' behavior, while praising himself as pure. In this way he slanders the wise and steals the noble Dhamma. He is called the "third great thief."

"*Valuable objects*"—This case is like those described in the precepts concerning theft, and in no way different, for stolen objects worth up to five *māsaka*s. These are called "valuable objects."

The Buddha told the *bhikkhu*s:

> There are five kinds of valuable things that should not be given to others. The sangha cannot give them to others, nor can a congregation, nor can a single person. Giving them results in a *thullaccaya* offense. What are the five kinds of valuable things? First, a garden; second, land; third, iron objects; fourth, wooden objects; and fifth, clay objects. One cannot arbitrarily give these valuable things to others.

The Buddha told the *bhikkhu*s:

> There are five kinds of possessions that cannot be divided by the sangha or by an individual, such as gardens and the like. Dividing them results in a *thullaccaya* offense.

The Dhamma Teacher says: The topic of possessions that can be divided and those that cannot is explained in detail in the *Khandhaka*. Here this matter is explained in brief.

"*By obtaining*"—With these valuable objects a *bhikkhu* gains the esteem of householders. Normally householders do not accept gifts, but through secret gifts and flattery he gains their favor. He is the "fourth great thief." He who gives valuable gifts to householders is said to dishonor others' families. Because he dishonors them he becomes guilty of a *dukkaṭa* offense and should be expelled from the sangha.

Another *bhikkhu* takes objects that belong to the sangha as though they were his own, and no different. When he uses them or gives them to others, he becomes guilty of a *thullaccaya* offense. If he takes them with the intention of stealing, he incurs an offense according to their value, whether high or low. He is called the "fifth great thief." No other thief surpasses this one.

"*Noble dhammas*"—These dhammas are extremely subtle. Gold, silver, and precious jewels can be stolen, but these *dhamma*s cannot. Therefore the original Vinaya text says:

> He explains their existence, but he does not possess noble *dhamma*s within himself. Yet he himself says, "I already have the noble *dhamma*s within me."

Question: If a person does not remove anything from its original place, why would he be called a thief?

Answer: He is unable to obtain anything but he is still called a thief. Why? Because he profits immensely from his vain and deceitful words. He 755c
intentionally obtains things in this way.

Therefore the original Vinaya text says:

> The Buddha told the *bhikkhu*s, "Anyone who steals another person's food and drink is also called a 'great thief.' Why? Because he lacks substance. He claims that he has substance, saying 'I am an *arahant*.' He pretends that the noble qualities that others possess are his own. He is like a hunter who wants to kill a herd of deer. If he goes among them in human form, the deer will see him and will certainly run off. So he tricks them by wrapping himself in grass and tree branches. His body is not made of grass or tree branches but he displays himself to them in that form. When the deer see him they think he is part of the forest so they approach him, and then at once he kills them and takes them."

Such a *bhikkhu* is also like this. He is not an *arahant* but he pretends to be one and displays the features of an *arahant*. Devout patrons think he is genuine and make offerings to him of sumptuous food and drink. He is like the hunter who disguises himself to trick the deer. This *bhikkhu* disguises himself to trick patrons into giving him food and drink. Therefore a verse in the original Vinaya text says:

> Outwardly, shoulders wrapped in ocher robes
> Inwardly, practicing impure things—
> Because of their evil acts
> At death they fall into hell.
>
> Better to swallow
> Red-hot iron balls and die
> Than for one who breaks the precepts
> To swallow the food of the faithful. (Dhp 307-8)

"*Outwardly, shoulders wrapped in ocher robes*"—Such a monk wears his robe over his shoulder, in order to appropriate the style of the noble ones, while remaining vain and empty within. He is like a painted vessel that is filled with a foul-smelling substance. It has a handsome appearance but inside contains nothing of value. The same is true of an evil *bhikkhu*.

In the second stanza, why does the Tathāgata say that it would be better to swallow red-hot iron balls than to swallow food received as offerings from benefactors? Why swallow red-hot iron balls that will burn his liver and intestines and lead to his death? So that those causes and conditions will not lead to his falling into hell. That is why the Tathāgata explains it in this way.

Having rebuked the Vaggumudā River *bhikkhu*s, he spoke to the *bhikkhu*s of the sangha and prescribed a precept, saying, "If a *bhikkhu* is empty and deceitful, and tells lies and the like…." Thus the Buddha laid down the fourth *pārājika*.

When he had done so, he also prescribed supplementary rules concerning *other cases involving spiritual pride*. Thus the Buddha prescribed these supplementary rules for the *bhikkhu*s. The supplementary rules include cases such as, "Without having seen reality, he has said that he does"; "Without having perceived the awareness of an *arahant* with the eye of wisdom, he says that he has"; "Without having yet become [an *arahant*], he says that he has"; "Without having attained it, he says that he has." The phrase "without having attained it" means that he has not yet attained the truth of the path.

"*Realize the truth*"—That is, with the eye of wisdom he investigates and perceives truth.

756a "*Spiritual pride*"—He says, "I have already attained the elements of holy acuity." This is when pride arises. It is also called "excessive pride" or "pride in one's spiritual superiority." He thinks to himself, "I have already attained the qualities of an *arahant*."

What is "pride"? By the power of tranquility (*samatha*) and insight (*vipassanā*), defilements temporarily subside. This state is called "pride" because if he later sees an object that he craves, his defilements will arise once again, even if he does not commit an offense.

Question: In whom does pride arise and in whom does it not arise?

[Answer:] Pride does not arise in a disciple of the Buddha or an *arahant,* since they have already attained the realization of the path, because they have already destroyed all defilements. Their perception is veiled by the eye of wisdom. They have no doubt about whether they have attained anything or not. What is meant by "doubt"? Doubt as to whether they have attained the stages of stream-winner, once-returner, or nonreturner, and the like. Pride does not arise in them regarding the four realizations of the path.

Why do we say that pride does not arise in a person who breaks the precepts? Because he does not inherently possess the elements of holy acuity. In the same way, pride does not arise in a person who meditates but likes to sleep.

"*A person in whom pride arises*"—First he observes the full set of precepts and enters *jhāna*. Having attained the state of *jhāna,* without yet having distinguished name-and-form, he first enters a state of *vipassanā* (insight). His mind is fully endowed with an awareness of the three marks of existence[27] and becomes extremely energetic. Or he attains a state of *samatha* (tranquility) and for twenty or thirty years defilements do not arise in him. Because of his energy and the power of his *vipassanā* practice, he thinks to himself, "I have attained the path of stream-winner," or the paths of once-returner or nonreturner. Spiritual pride is like this. If he can skillfully maintain a state of *samatha,* not for twenty or thirty years but for as long as eighty or a hundred years, then no defilements will arise in him. In this way, however, spiritual pride arises in him and he says, "I have become an *arahant*." Therefore the Tathāgata taught that, apart from spiritual pride itself, a *bhikkhu* should not put forth vain or deceitful claims about his attainment of holy acuity.

Answer: *Jhāna,* liberation, *samādhi,* entering into emptiness, the eye of wisdom—that is, *jhāna* and the like are all called the "elements of holy acuity." An evil *bhikkhu* attributes these elements to himself, or displays them as his own.

"*Possessing the vision of holy acuity and contentment*"— That is, whether in the realm of the mundane or the supramundane, a *bhikkhu* employs wisdom to perceive these elements, just as the physical eye sees, in no way different.

"*The vision of wisdom*"—That is, the three kinds of knowledge.

Question: Are wisdom and vision the same, or different?

Answer: They are the same. Wisdom is vision, and vision is wisdom.

Question: If that is so, why is it not straightforwardly called "wisdom"? Why is it necessary to call it "vision" rather than "wisdom"?

Answer: That is not the case, because wisdom is like vision, and no different. Therefore it is called the "eye of wisdom."

"*He speaks to both men and women about his superhuman qualities*"—He indicates to whom he speaks—that is, not to *deva*s, Brahmā gods, *māra*s, *yakkha*s, hungry ghosts, or animals.

"*Thus I know, thus I see*"—This is his explanation of those causes and
756b conditions that he knows and sees—that is, beginning with *jhāna,* he says that he sees it in this way and knows it in that way.

"*Whether he is interrogated or not*"—Interrogation lets others know whether he is guilty of an offense. When he says these things he becomes guilty of a *pārājika* offense. Once he is guilty, he tells others whether he is asked or not. Therefore the original Vinaya text says, "Whether he is asked or not."

What is meant by "asked"? He is asked, "O friend, when did you attain *jhāna,* liberation, *samādhi,* the path?" Once he has been questioned in this way, he may also be asked, "O friend, have you attained the three perceptions of suffering, emptiness, and no-self?" He may be asked, "Did you attain it through *samādhi*?" Or "Did you attain it through insight?" Or "Did you attain it by reflecting upon form and formlessness?" Or "Did you attain it by reflecting upon inner form and outer form?" Or "At what time did you attain it? Was it in the morning, at midday, or in the evening?" He may also be asked about where it happened. "Where did you attain it? Under a tree? In the forest or out in the desert?"

Having been asked these matters, he may also be asked, "If you have destroyed your defilements, how many are gone and how many remain? By what path have you destroyed them—that of a stream-winner, or that of a once-returner? What qualities have you attained in each of the paths?"

If the *bhikkhu* has attained superhuman qualities, he will be able to answer each of these questions. If he has not, then when he is questioned he will become confused and will not be able to answer them. If he has attained them, displaying them will be like holding them in the palm of his hand, in no way different. He will answer each question about date, time, and place. Or he will answer as to whether he attained them during the day or at night. When he answers he may be questioned further, "Of the four realizations of the path, by which path have you destroyed defilements, and how many have you destroyed?" If he answers each of these questions, he may be further asked, "Which qualities have you attained, those of a stream-winner or those

of a once-returner?" If all of his answers are clear, that is fine; but if there is the slightest inconsistency in his answers, do not believe him. Why not? If the *bhikkhu* is wise and clever, he will have learned the meaning of each and every word from his teacher, so it will not be possible for him to get confused. He may be further asked, "Why did you first enter the path?" If his answer is not clear, his questioners will say, "You have not attained holy acuity and contentment," and expel him from the sangha.

Suppose he answers that he has entered into the noble path, and that for a long time he has been practicing precepts, meditation, and wisdom without negligence, with unflagging diligence, with a mind free of attachment to the four requisites, like the open sky. If what the *bhikkhu* says agrees with [the Dhamma], it is just like the meeting of the waters of the Ganges and Yamunā Rivers, in no way different.

Therefore when the Buddha preached to his disciples about the path leading to *nibbāna,* there was no confusion about a single word he spoke. In this way, various difficult questions terrify the *bhikkhu* who is misrepresenting himself. If he is not terrified, then he is a *bhikkhu* who has eliminated all desire, like one who would not be afraid even if lightning should strike him. 756c
If he is fearful, he is not an *arahant*. If he is not afraid and not a single hair of his stands on end, then he is like the lion king. If this *bhikkhu* explains the elements of holy acuity, all is well. The king and his ministers can make offerings to him and he is worthy of receiving them all.

"*Evil bhikkhu*"—One who breaks the precepts. A *bhikkhu* who keeps the precepts is a virtuous *bhikkhu*.

"*He lets others know about himself*"—With evil intentions, he falsely displays holy acuity when he does not possess that actual realization within himself, so he becomes guilty of a *pārājika* offense.

"*Having delighted in them, he purifies himself*"—He thinks to himself, "I have already committed a *pārājika* offense. How can I become pure?" The Tathāgata prescribes a precept so that if a *bhikkhu* commits a *pārājika* offense, he will face obstacles that will prevent him from again attaining the heavenly realms, *jhāna,* liberation, wisdom, happiness, and the path. As half a verse in the original Vinaya text says:

> A monk who does not keep the precepts
> At death is sure to enter hell.

If a *bhikkhu* is not endowed with moral discipline, he should return to the status of a householder, either as a lay devotee or as a novice observing the five precepts meant for lay devotees. Then he will face no obstacles on the path to *nibbāna*. He will purify himself in the role of a householder. Therefore a *bhikkhu* who has broken the precepts and feels compelled to purify himself should return to the life of a novice, householder, or lay devotee. Thus the original Vinaya text says, "Wishing to become pure, I said I knew when I did not know, and I said I saw what I did not see. I spoke vain and deceitful words."

"*Vain and deceitful words*"—Meaningless words. As in the case of the preceding three *pārājika*s, if a person incurs this offense it is called a *pārājika* offense.

The Dhamma Teacher says: This passage can be easily understood.

"I take pleasure in quiescence"—This is an abbreviated explanation of the manifestation of the elements of holy acuity. It has not been explained in detail. Augmenting the offense, it also has a different meaning. He intentionally lets people know about it.

"*Enters jhāna*"—He enters the first, second, third, and fourth *jhāna*s; the *jhāna* of compassion; the *jhāna* of contemplating impurities; the *jhāna* of meditation on the breath; the *jhāna* of the noble ones; and the *jhāna* of the unenlightened. He enters them all.

Therefore the original Vinaya text says, "Entering *jhāna* and the like." Speaking in this way he becomes guilty of a *pārājika* offense. If he says, "I am already free of defilements and desire; I have eliminated them and they will not arise in me again," he becomes guilty as explained above.

If he knowingly says, "I have entered *samādhi* and entered the path," he has already committed a *pārājika* offense. Or if he says, "I have attained wisdom"; or "I have attained the three kinds of penetrating knowledge"; or "I have attained the thirty-seven factors of enlightenment"; or he says that he has attained exaltation, skillful action, or the qualities pertaining to the Noble Eightfold Path—in all such cases, he becomes guilty of a *pārājika* offense.

757a "I am free from desire" and the like—That is, he claims to have attained the path of stream-winner; or the third path, in which one is freed from ill-will and desire; or the fourth path, in which one is freed from delusion.

Therefore the original Vinaya text says: "I am already free from desire"—He who speaks in this way becomes guilty of a *pārājika* offense. Or if he

says, “I have attained each of the six supernormal powers,” he becomes guilty of a *pārājika* offense. If he says, “In a previous life I attained the six supernatural powers, and I want to attain them again now,” he does not become guilty of a grave offense. Or if he says, “I have attained the four analytical abilities,” he commits a grave offense.

If he says, “I have entered the *samādhi* of cessation,” he does not commit a grave offense. Why not? The *samādhi* of cessation is not the *jhāna* of the noble ones or the *jhāna* of the unenlightened.

If people wonder whether he is a nonreturner or an *arahant* and he lets them know that he is a particular kind of being so that they will be aware of it, or if he says, “I have attained the path of stream-winner from the time of Kassapa Buddha,” in this case he does not commit a grave offense. Why not? The Tathāgata prescribed the precepts for this life, not for past lives. If he says that he entered *samādhi* in a past life, the same explanation applies.

The Dhamma Teacher says: The matter of the characteristics of offenses concerning vain, deceptive, and false speech has been settled. Now we come to the three phases [of meditation practice]. The first phase begins with the first *jhāna* and lasts all the way to becoming freed from the five obstructions. The second phase begins with the second *jhāna*. The third phase begins with the third *jhāna*.

“Thus I enter this *jhāna*. Thus I emerge from it. Thus I have practiced it. Thus I penetrate it without obstruction.” Anyone who speaks in this way becomes guilty of a grave offense.

The Dhamma Teacher says: There are three kinds of false speech. What are the three kinds? The first is when a person thinks to himself, “I now intend to speak false words.” The second is when he opens his mouth and utters false words. The third is when, having spoken false words, he thinks, “I have already spoken false words.” These are called the “three kinds of false speech.”

There is another kind of false speech. He first thinks, “I will now speak false words.” At that very moment, however, he speaks the truth instead. False speech does not occur. In this case he does not commit a grave offense.

There is another kind of false speech. At the moment he is about to say, “I intend to enter *jhāna,*” he opens his mouth and says instead, “I intend to enter a state of concentration.” In this case he does not commit a grave offense.

There is another kind of false speech. He first thinks of speaking false words; when he opens his mouth, he utters false words; and once they have been spoken, they remain false. False speech that is endowed with these three characteristics is truly false speech.

The Dhamma Teacher says: If that is the case, then false speech does not occur. Why not? The arising and ceasing of each thought is like a single moment. The preceding thought is not the subsequent thought, nor is the subsequent thought the thought that precedes it. Therefore a single thought is not endowed with all three characteristics.

The answer is that this is not the case. The Tathāgata prescribed the precept because all minds are connected to each other, in no way different. Therefore a person who utters false speech becomes guilty of a grave offense.

Question: Which of the three characteristics is the most important?

Answer: The first one, in which the thought arises, is the most important.

757b The Dhamma Teacher says: I will now definitively explain who becomes guilty of an offense. If a person says that he is just now attaining something, he immediately becomes guilty of an offense. If he says that he has already attained it and intends to do so again, he does not commit a grave offense.

Here ends the section on the three phases [of meditation practice].

"*Intend to explain*"—"I intend to explain the first *jhāna*," he says. Later he says, "I enter the second *jhāna*." These words are spoken in error. "I enter the third *jhāna*" or "I enter the fourth *jhāna*"—These words too are spoken in error. In all these cases he becomes guilty of a grave offense. Why? Because words are the basis for actions.

It is like someone who intends to say "I wish to abandon the sangha," but mistakenly says "I abandon the Dhamma." [Or he intends to say] "I wish to abandon the Dhamma," but mistakenly says "I abandon the Buddha's precepts." At once the rejection [of the precepts takes effect].

Now the case of vain and deceitful speech is slightly different.

Question: What is meant by "different"?

Answer: Even if a *bhikkhu* displays a physical gesture to indicate that he is abandoning the precepts, he has not effectively discarded them. First he must announce it verbally, and then the rejection takes effect.

If one person says to another, "I have attained the path," and if the other person does not immediately understand his words but comes to understand

them some time later, then because he did not immediately know what they meant, the first person has not committed an offense. That is, he has not committed a grave offense, but he does become guilty of a *thullaccaya* offense.

Suppose another *bhikkhu* tells someone, "This person does not know about the characteristics of *jhāna,* nor has he attained it, nor does he understand its meaning. He simply follows the worldly use of the word '*jhāna*.'" If a *bhikkhu* gives this explanation and the other person, hearing it, says, "This *bhikkhu* has already attained *jhāna,* he has already entered *jhāna*"—if he perceives things in this way, the first *bhikkhu* at once becomes guilty of a grave offense.

Here ends the section on intending to explain.

Next are the forms of intentionality. I will explain them according to the text of the Vinaya.

"*He tells a householder*"—A *bhikkhu* says, "If a person receives food and drink, monastic robes, a dwelling, or medicine from a benefactor, that person has become an *arahant*." He intentionally does not mention his own name, but he still commits a *thullaccaya* offense. If the lay devotee does not understand his words, the *bhikkhu* becomes guilty of a *dukkaṭa* offense.

The Dhamma Teacher says: If the *bhikkhu* tries in various ways to get the other person to understand, he becomes guilty of an offense according to how light or grave his actions are. You yourselves should know about this matter.

I will now explain what it means not to be guilty of any offense. "*Except for cases of spiritual pride,*" those who are not guilty of any offense are as follows. He who does not intend to tell a person something but then says it by mistake is not guilty of any offense. He who tells a trusted companion about his actual attainments commits no offense. He who commits an act for the first time, before a precept has been prescribed, like the Vaggumudā River *bhikkhu*s, commits no offense. He who is mentally unbalanced commits no offense.

This offense originates in body, speech, and mind. It is an intrinsic offense.

"*Feeling*"—That is, the feeling of pleasure. The Dhamma Teacher says: This matter is explained in the original Vinaya text.

Next are the supplementary rules. The Dhamma Teacher says: We come to the supplementary rules. If there are any elements that are difficult to understand, I will now explain them.

"*The passage on spiritual pride*"—This has already been explained above.

Next is the second passage, on one person leading another to wonder about his spiritual attainments. He thinks, "I will now go to live in the forest, so that people will wonder whether I have become an *arahant* or not. Or they may wonder whether I have attained the stage of once-returner, or other stages up to that of stream-winner. I will profit greatly as a result of their speculation about these things." When he first has such thoughts, he
757c becomes guilty of a *dukkaṭa* offense. When he goes from his monastery out to the forest, with every step he takes he becomes guilty of a *dukkaṭa* offense. When he arrives in the forest and builds a dwelling for himself, all these actions make him guilty of a *dukkaṭa* offense. Afterward, whether people wonder about him or not, and whether he benefits from it or not, in every case he is guilty of a *dukkaṭa* offense.

Another *bhikkhu* has taken up the practice of austerities. He thinks, "It is not appropriate for me to stay in a village. It would be better for me to stay in the forest. This is a pure place. If I am in a pure place, I will attain the realizations of the path, one by one." Then once he has gone into the forest, he thinks, "If I do not attain the realization of an *arahant,* I will not come out until the end." He further thinks to himself, "The Tathāgata praised living in the forest. If I live in the forest, my fellow trainees will see me, and if they wish to they will also enter the forest." When a *bhikkhu* lives in this way, he commits no offense.

"*The third passage*"—"I wish to go into a village to beg for alms." With this thought in mind, he puts on his robes, takes up his almsbowl, and displays the signs of his holy acuity until he has finished his meal. In all such cases he becomes guilty of a *dukkaṭa* offense. Whether he profits or not, in all cases he becomes guilty of a *dukkaṭa* offense.

Or a *bhikkhu* thinks to himself, "I wish to go into a village and beg for alms in order to train in the Dhamma of the noble ones, for the sake of this life as well as the next. My fellow trainees will see me holding my almsbowl and begging for alms, and they will praise it, saying, 'This is good. This is the true Dhamma of the Tathāgata. If we do not practice this Dhamma, we will be truly ashamed.'" When he begs for alms in this state of mind, he commits no offense.

"*The fourth passage*"—A *bhikkhu* tells his benefactor, "When a person lives in your monastery…" but he does not mention his own name, so he does not become guilty of a *pārājika* offense.

"*Cause a person to doubt*"—This passage is easy to understand.

"*Speak of defilements*"—If a *bhikkhu* tells a householder that his defilements have been eliminated, then the moment he utters these words he becomes guilty of a *pārājika* offense. If while alone he says, "I have become an *arahant*," he becomes guilty of a *dukkaṭa* offense.

If a *bhikkhu* is supported by a benefactor's offerings, and that *bhikkhu* is an *arahant,* this passage can be easily understood. It is not necessary to explain it in detail.

"*The passage concerning sickness*"—"No one can endure this. Only I can endure this suffering." A *bhikkhu* does not commit any offense in making this statement. Suppose, however, that he says, "No common person can endure this. Only I can endure this suffering." In this case he becomes guilty of a *thullaccaya* offense.

The passage concerning the *brāhmaṇa*—A certain *brāhmaṇa* had faith in the Dhamma, so he would say, "Welcome, O *arahant*s!" In making offerings of food and drink to them, he called each of them "*arahant*." He called them "*arahant*" because of his faith. When they received his offerings, none of them committed any offense. The Buddha told the *bhikkhu*s, "If someone praises you in this way, you should feel ashamed and accept the offerings. 758a
Having accepted them, you should strive on the path and seek to become an *arahant*."

"*Next is the passage on returning to lay life*"—"People like me are already cut off from worldly affairs." These words are not spoken out of pride, so no offense is committed.

"*The passage on obstructions*"—Regarding the obstructions in the life of a householder, he also says that they have already been removed. The original Vinaya text has already explained that in this case there is [no] characteristic of any offense.[28]

"*Leaving the monastery*"—If a *bhikkhu* is the first to leave his monastery, he has become an *arahant*.

The Dhamma Teacher says: This is an abbreviated explanation. Now [I] will explain in detail. What is the detailed explanation? Suppose one says

that he is the first to leave a monastery, or the first to leave a dwelling, or the first to leave an ordination platform; or he says that he is the first to cross a river. In these matters the sangha already has its rules, which dictate that the *bhikkhu* who is the first to leave the monastery is an *arahant*. If a *bhikkhu* leaves first because he intends to let others know that he is an *arahant,* he becomes guilty of a *pārājika* offense. If there is a valid reason for his doing so, however, such as that a revered monk has sent for him or his parents are suddenly in trouble, he commits no offense. If he intends to leave because of such circumstances and in doing so he displays some sign of being an *arahant,* he commits no offense. If he goes out in a chariot or by means of his supernormal powers, he commits no offense.

The original Vinaya text says:

> If he goes out on foot, he commits an offense. If the matter has already been decided and he goes out at once on that same day, he commits no offense.

Suppose a forest *bhikkhu* has established a rule: "If anyone sits under this tree, he becomes an *arahant*. If anyone walks around this place, that *bhikkhu* also becomes an *arahant,* and we should make offerings to him of incense and flowers." If an evil *bhikkhu,* intending to obtain these offerings, sits under that tree or walks around that place, he becomes guilty of a *pārājika* offense.

Suppose a layman builds a monastery and says, "Any *bhikkhu* who enters my monastery should be an *arahant.*" If an evil *bhikkhu* enters this monastery he becomes guilty of a *pārājika* offense.

If the sangha decides that during the three-month summer retreat there is to be no talking, sleeping, going out, or receiving offerings from benefactors, and if these restrictions are unlawful, then even if a *bhikkhu* does not follow them he commits no offense.

"*The elder Lakkhaṇa*"—He was endowed with bodily marks like those of the king of the Brahmā heavens. Therefore he was called "Lakkhaṇa" (lit., "mark").

Question: When did this Lakkhaṇa renounce the world?

Answer: He renounced the world together with a thousand *brāhmaṇa*s and was initiated in the full set of precepts as a "well-come" world-renunciant.

A further question: What teachings did this Lakkhaṇa hear that led him to become an *arahant*?

Answer: Upon hearing the *Ādittapariyāya-sutta*[29] he immediately became an *arahant*.

Moggallāna, on the seventh day after he renounced the world, immediately attained the path. "*A contained smile appeared*"—That is, a small smile. Why did he smile? This matter already appears in the original Vinaya text, so it does not need to be explained again.

"*Bones linked together*"—This is the form of a hungry ghost. It is not visible to the physical eye but can be observed only with the divine eye.

Question: Having already perceived such living beings, why did compassion for them not arise in Moggallāna, but rather he smiled in a restrained way? 758b

Answer: Moggallāna thought to himself, "The Buddha, with his eye of wisdom, was himself aware of these subtle living beings, and now I have also perceived them." With this thought in mind, joy arose in him and he displayed a subtle smile. He further thought to himself, "I have now been freed from the suffering of the hungry ghosts. I have attained this benefit." As a *sutta* says:

> The Buddha told the *bhikkhu*s, "The result of a cause is unknowable. If you think about its meaning, you will go mad." Therefore such causes and conditions are unknowable.

As the original Vinaya text says:

> Lakkhaṇa asked Moggallāna, "Why did you display a contained smile?" Moggallāna replied, "If you wish to ask this question, ask it in the presence of the Buddha."

"*Bones linked together*"—Those bones were one *yojana* in length, and they had no sinews or flesh.

"*A flock of birds flew after him in pursuit*"—Were these real or enchanted birds? They were *yakkha* spirits. The spirits' mouths were beaks of pure iron.

"*A great cry arose*"—This was a loud wail of suffering and torment. If a person were to come and touch this bone, the pain would be like that of a fresh wound.

"*A cry of dismay*"—They lamented their suffering. The Dhamma Teacher says: The extensive passage that follows can be easily understood.

"*The bhikkhus criticized him*"—The *bhikkhu*s said, "Moggallāna is uttering vain and deceitful words." Therefore they criticized him.

"Moggallāna has the eye of wisdom," said the Buddha.

Therefore the original Vinaya text says:

> Moggallāna had already attained the divine eye, so he could perceive such things. The Buddha told the *bhikkhu*s, "I have already seen these living beings. I attained omniscience beneath the *bodhi* tree. I could see the immeasurable, limitless, inconceivable dwelling places of all beings in this world, and it was just like seeing a myrobalan fruit in the palm of my hand."

"*Cow butcher*"—A certain man's occupation was slaughtering cows. Having slaughtered them, he stripped off their flesh and sold it. He linked together the remaining bones and hung them from hooks. As a result, he spent a long time in hell, until eventually he got out. Because his remaining *kamma* had not yet been used up, he received this bodily form.

"*The passage concerning a lump of flesh*"—This man slaughtered cows and after he killed them he stripped off their flesh, prepared it as dried meat, and hung it from hooks. He threw away the bones that remained. He did this constantly since it was his livelihood. As a result, when he died he went to hell. After suffering the consequences of his actions, he got out. Therefore he received this bodily form that was like a lump of dried flesh.

"*A flock of birds pursued him*"—This case is the same as the one explained in the passage above, and no different.

"*The second passage*"—A certain bird catcher caught birds. First he cut off their heads, wings, and legs, and then skinned them and hung them from hooks. He did this constantly since it was his livelihood, and when he died he went to hell. Point by point, this case is the same as the one explained in the passage above, no different.

"*The passage concerning no skin*"—This man constantly slaughtered sheep. Point by point, this case is the same as the one explained in the pas-
758c sage above, no different.

"*The passage concerning sword hair*"—A certain pig butcher constantly used a sword to kill pigs. He did so constantly since it was his livelihood,

and when he died he went to hell. Point by point, this case is the same as the one explained in the passage above, no different.

"*The passage concerning awl hair*"—A certain man constantly captured herds of deer and killed them by stabbing them with an iron awl. As a result, when he died he went to hell. Point by point, this case is the same as the one explained in the passage above, no different.

"*The passage concerning arrow hair*"—A certain man had previously served the king of his country. Whenever someone had committed many crimes, he inflicted upon that person various kinds of punishment, such as stabbing, cutting, lashing him with a whip, beating him mercilessly with a stick, and the like. As a result, when he died he went to hell. Point by point, this case is the same as the one explained in the passage above, no different.

"*The passage concerning awl hair*"—During his lifetime a certain man was a soldier, so he constantly stabbed horses with his iron awl. As a result, when he died he went to hell. He got out of hell and then received a physical form in which his own body was constantly being pierced by an awl.

"*The passage concerning needle hair*"—A certain man was born with a wicked double-tongued mouth. When he died he went to hell. When he got out of hell, he received a physical form in which he constantly felt that he was being pierced with needles.

"*The passage concerning the kumbhaṇḍa*"[30]—A certain man was the head official in a village. He did not decide cases fairly. As a result, when he died he went to hell. When he got out he received the bodily form of a *kumbhaṇḍa*. Why? When someone had committed a crime, he would accept money in exchange for concealing that person's misdeeds. If the person had nothing for him, he exposed his offenses. That is why he received this bodily form.

The Dhamma Teacher says: If a wise person becomes a head official, he should be careful not to distort the truth. The result of such an offense would be similar to this one.

"*The passage concerning sexual debauchery*"—While he was alive, a certain man liked to engage in sexual acts of debauchery involving the fine and smooth parts of a woman's body that people find hard to give up. Therefore he engaged in secret trysts. When he died he went to hell, and when he got out he received the bodily form of a hungry ghost who constantly entered a pit full of excrement.

"The passage concerning the prominent brāhmaṇa"—This can be easily understood.

"*The passage concerning the woman who had no skin*"—The parts of a woman's body with fine and smooth skin do not belong to her, but to her husband. A certain woman stole them from her husband and gave them to another man. As a result, when she died she went to hell. After first experiencing pleasure through physical contact, she later suffered pain through physical contact. This was the result she reaped.

"*The passage concerning a foul smell*"—This case has already been explained in the original Vinaya text.

"*The passage concerning oozing pus*"—A certain woman rubbed another woman with burning coals. As a result, point by point, this case is the same as the one explained in the passage above.

"*The passage concerning killing a robber*"—This passage can be easily understood.

"*The passage concerning a bhikkhu*"—A wicked *bhikkhu* accepted offerings from non-Buddhist believers, and he did not exercise restraint in his physical, verbal, and mental actions. As a result, he remained in hell for the period of time between two successive buddhas. When he got out he received the bodily form of a hungry ghost. A wicked *bhikkhunī,* a young nun in training, or a novice *bhikkhunī* who does not exercise restraint in her physical,
759a verbal, and mental actions become guilty of an offense in the same way.

"*The passage concerning a river*"—The Dhamma Teacher says: Where did this river come from? It came from Mount Vebhāra. It flowed for a distance of one *yojana*. The *nāga* king's palace lay beneath this river, one *yojana* in length and breadth. Its inner and outer walls were just like those of the palace in the Heaven of the Thirty-three Gods and in no way different. Because of the *nāga* king's merit, his palace had a fresh fragrance, with beautiful lotus flowers as big as cart wheels. The water that flowed out of it passed over the area between two hells, so it boiled. This was the hell of molten metal, where everything boiled away into steam. That is why the water boiled.

"*The passage concerning a battle*"—Moggallāna told the *bhikkhu*s, "O friends, our patron King Bimbisāra fought a battle with the Licchavīs. O friends, our patron was no match for his enemy and he retreated." The *bhikkhu*s felt sympathy for their patron, so they told Moggallāna, "You speak vain, deceitful words."

"*The passage concerning a herd of elephants*"—On the bank of the Sappinī River. "Sappinī" is the name of the river.

"*Imperturbable* (*āneñja*) *samādhi*"—Question: The body and mind are imperturbable. This is the fourth *jhāna*. Why did the herd of elephants cross the river and give a great cry?

Answer: There are two kinds of great cries. First, when young elephants wish to swim across a river and see the deep water, they get frightened and cry out. Second, when large elephants get into the water, they cry out loudly with joy.

"*Imperfect*"—This meditation was incomplete, so it was said to be polluted and impure. That is why he could hear the cries of the elephants.

"*The bhikkhu Sobhita recollected the past five hundred kappas*"—That is, he recollected all his past lives linked together as one life, but he could not recollect his miraculous birth [in the unconscious realm].[31]

The Dhamma Teacher says: How could he recollect his lifetimes from the past five hundred *kappa*s? It came out of his practice of the fourth *jhāna* in a non-Buddhist sect. When that meditation ceased, he was born into the formless realm. After his life span there ran out, he descended from the formless realm and was born as a human being. When he had entered into the Buddha-Dhamma he attained the three kinds of penetrating knowledge, and as a result he recollected his lifetimes from the past five hundred *kappa*s. But he could not recall his lifetime that had occurred between these two existences.

As a *sutta* says:

> The Buddha told the *bhikkhu*s, "Among my disciples who can recollect past lives, the *bhikkhu* Sobhita is foremost, and has attained many great virtues."

The explanation of the four *pārājika*s is concluded.

The Dhamma Teacher says: How many kinds of *pārājika*s are there?

Answer: I will now give a general explanation of the twenty-four *pārājika*s. You yourselves should know about them.

Question: What is meant by "twenty-four *pārājika*s"?

Answer: There are four *pārājika*s for *bhikkhu*s. There are also four *pārājika*s for *bhikkhunī*s, but they are not the same ones. Then there are eleven

kinds of people for whom attainment is impossible. What is meant by the "eleven kinds of people for whom attainment is impossible"?

Answer: First, eunuchs; second, animals; third, hermaphrodites. Because
759b these three types of people have taken birth without any kammic cause, they are called "*pārājika*s." Therefore these three types of people have no obstructions preventing them from attaining the path of birth in heavenly realms, but they are blocked from attaining the realization of the four paths, so they are called "*pārājika*s." These three types of people are not allowed to renounce the world.

Fourth are imposter monks; fifth are converts to non-Buddhist sects; sixth are those who have committed matricide; seventh are those who have committed patricide; eighth are those who have murdered an *arahant;* ninth are those who have brought about the ruin of a *bhikkhunī;* tenth are those who have shed a buddha's blood; and eleventh are those who have broken the unity of the sangha. These eleven kinds of people, because of their actions, cannot attain the realization of the four paths, so they are called "*pārājika*s."

Imposter monks, those who have converted to non-Buddhist sects, and those who have brought about the ruin of a *bhikkhunī* are not prevented from attaining the path to birth in heavenly realms, but they are blocked from attaining the realization of the four paths. Those who have committed matricide or patricide, those who have murdered an *arahant,* those who have shed a buddha's blood, and those who have broken the unity of the sangha—these five kinds of people become guilty of a grave offense. These are the five heinous crimes, as a result of which the way is blocked to both the path to birth in heavenly realms and the realization of the four paths.

The Dhamma Teacher says: These [eleven *pārājika*s] together with the eight *pārājika*s mentioned above make a total of nineteen. There is also the case of a *bhikkhunī* who enjoys dressing in lay clothing. With this *pārājika,* the total is twenty. Such a *bhikkhunī* does not break the precepts [but is still considered to be a *pārājika*].

There are also these four: one who has a flexible spine, one who has an elongated male organ, one who holds another's male organ in his mouth, and one who sits on another's male organ. With these four, they become twenty-four in all. The last four cases are from the supplementary rules.

The Dhamma Teacher says: Why is holding another's male organ in one's mouth said to be a sexual act? It is said to be a sexual act because it is done with a feeling of lust.

"*They cannot live with other bhikkhus*"—That is, they cannot observe the *uposatha* ceremony, recite the precepts, participate in the *pavāraṇā* ceremony, or take part in any official acts of the sangha. They cannot share in any of these activities.

I now ask you, O friends: Who is pure concerning every single one of these *pārājika*s? A second time and a third time I ask you: Who is pure?

The Dhamma Teacher says: The rest of the passage can be easily understood.

End of the section on the four [*pārājika*s] in *The All-pleasing: A Commentary on the Rules of Discipline.*

The section on *pārājika*s is concluded. Next are the thirteen rules of *sanghādisesa*.

I will now explain the meanings of the thirteen
And you yourselves should know them.

"*At that time the World-honored One was staying in the city of Sāvatthi*"—"*At that time*"—The time when he prescribed the precepts for his disciples, but this is not the "time" of this world. "*Staying*"—There are four modes. What are the four modes? First, walking; second, standing; third, sitting; and fourth, lying down. These four modes are called "traveling." Just as people say that a king has gone out traveling, and when he arrives at a pleasure garden he walks, stands, sits, and lies down, so the Buddha's traveling in Sāvatthi was also like this.

"Sāvatthi" is the name of a religious practitioner. Long ago a religious practitioner lived in this place. In ancient times there was a king who saw this place and like it. So he went to the religious practitioner and begged him [to permit him] to establish a city there. It was named for the religious practitioner, Sāvatthi. The same was true of Rājagaha. Long ago there 759c
was a wheel-turning sage king whose ancestors had lived in this city for generations. The city was named Rājagaha after them. The same was true of Sāvatthi.

Sāvatthi was said to have abundant wealth. What is meant by "abundant wealth"? Precious jewels and other rare objects from various countries were all brought to this city, so it was said to possess abundant wealth.

> Sāvatthi was enchanting;
> One never tired [of gazing at the town].
> It had ten kinds of melodious sounds,
> Including offers of food and drink
> And a wealth of precious jewels,
> Like the *deva* king Sakka's palace.

"Kāḷudāyī"—This is the name of a *bhikkhu*.

"*Blazing with lust*"—Because he was burning with the fire of lust, his face was emaciated and his body was thin.

The Dhamma Teacher says: The passages that follow are easy to understand and require no detailed explanation. If there are any difficult parts, I will explain them.

"*Confused and drowsy*"—Because his mind was unsettled he was drowsy. If he slept during broad daylight, he would first think, "I will get up at such and such time."

As a *sutta* says:

> The Buddha told the *bhikkhu*s, "If you wish to sleep after bathing, you should think, 'I will get up before my hair has dried.' If you sleep in this way at night, you should think, 'I will get up when the moon reaches such and such place.' If there is no moon, [you should think,] 'I will get up when that star reaches such and such place.'"

Beginning with the recollection of the Buddha, a *bhikkhu* reflects freely upon each of the ten kinds of good conduct, one by one, and then he goes to sleep. A deluded *bhikkhu* goes to sleep without reflecting in this way. Ensnared in lust, he deliberately plays with his male organ and emits an impure substance (i.e., semen).

"*Except in a dream*"—The Dhamma Teacher says: The original Vinaya text says, "The only exception is if it occurs in a dream. That is, he plays with his male organ in a dream and emits an impure substance."

Question: Why are dreams an exception?

Answer: The Buddha formulated the precepts to restrain the actions of the body, not the actions of the mind. Therefore if something occurs in a dream, no offense is committed.

As the original Vinaya text says:

> The Buddha told the *bhikkhu*s, "You should recite the precepts in this way: 'If a *bhikkhu* deliberately plays with his male organ so that it emits semen, he commits a *saṅghādisesa* offense.'"

"*Emits semen*"—That is, he deliberately and knowingly emits semen, and derives pleasure from the act without any feeling of shame.

"Semen"—There are seven kinds mentioned in the Vinaya, but a commentary (*vibhāṣā*) gives a detailed explanation of ten kinds. What are the ten kinds? Blue, yellow, red, white, the color of wood, the color of skin, the color of oil, the color of milk, the color of cream, and the color of curds.

"*Semen is released from its original location*"—Its original location is the lumbar region. It is also said that this is not the case, but rather that the whole body contains semen, except for the hair, nails, and dried skin, which do not. If semen is released from its original location, whether it passes through the passage of the male organ or not, and when it emerges even to an extent that would satisfy a fly, he becomes guilty of a *saṅghādisesa* offense. If he has a fever and walks around for exercise, or he is sick, and semen is emitted spontaneously, he commits no offense. 760a

There are four kinds of dreams: First, dreams that occur when the four great elements in the body are not in harmony; second, dreams of what a person has previously seen; third, dreams of heavenly beings; and fourth, prophetic dreams.

Question: What are "dreams that occur when the four great elements are not in harmony"?

Answer: "Dreams that occur because the four great elements are not in harmony"—When a person is asleep, he dreams of a mountain crumbling, or that he is rising up into the sky; or he sees a tiger, wolf, lion, or thief chasing him. These are dreams caused by an imbalance in the four great elements. They are false and unreal.

"*Dreams of what a person has previously seen*"—During the day he sees something good or evil, or a man or woman, and then he dreams of the same

thing that night. These are called "dreams of what a person has previously seen." These dreams are false and unreal.

"*Dreams of devas*"—Some *deva*s have good intentions and others have bad intentions. If a *deva* has good intentions, he displays a good dream that enables people to attain good things. If a *deva* has bad intentions, he displays an evil dream that causes people to gain unwholesome things. These dreams are real.

"*Prophetic dreams*"—This person may have committed meritorious deeds or transgressions in past lives. If he committed meritorious deeds, he experiences good dreams; if he committed transgressions, he experiences bad dreams. It is just as when the Bodhisatta's mother dreamed of the Bodhisatta. When he was about to enter her womb, she dreamed that a white elephant descended from the Heaven of the Thirty-three Gods and entered through the right side of her body. This was a prophetic dream. When a person dreams of engaging in various meritorious deeds, such as worshiping the Buddha, reciting a *sutta,* upholding the precepts, or practicing charitable acts, these are also prophetic dreams.

The Dhamma Teacher says: [Question:] In these dreams can a person be conscious, or are they unaware of what is happening?

Answer: They are neither asleep nor awake. To say that a person has these dreams while asleep contradicts what is stated in the Abhidhamma. To say that a person has these dreams, or perceives objects of desire, while awake, contradicts what is in the Vinaya.

Question: What contradicts it?

Answer: Anyone who dreams about the objects of his desire cannot escape committing an offense. The Vinaya also says, "The only exception is that in a dream one is not guilty of an offense. If that is the case, then dreams are false."

Answer: Dreams are not false. Why not? They are like the sleep of a monkey. A *sutta* says,"The Buddha told a great king, 'A worldly person's dreams are like the sleep of a monkey.'" Therefore the dream exists.

Question: Are dreams good or morally indeterminate?

Answer: Some are good, some are not good, and some are morally indeterminate. If a person dreams that he is worshiping the Buddha, listening to the Dhamma, or preaching the Dhamma, these dreams are good and

meritorious. If he dreams that he is killing living beings, stealing, or committing adultery, these dreams not good. If he dreams about the colors red, white, blue, or yellow, these are morally indeterminate dreams.

Question: If that is the case, he should experience the results of his actions in dreams.

Answer: He does not experience the results. Why not? Mental actions in dreams are weak, so they cannot bring about results. Therefore the Vinaya says, "The only exception is in a dream."

"*Saṅghādisesa*"—"*Saṅgha*" refers to the sangha, "*ādi*" means "at the beginning," and "*sesa*" means "end" (lit., "remainder"). 760b

Question: What is meant by "sangha" and "at the beginning?"

Answer: A certain *bhikkhu* who has already committed an offense and wishes to be purified goes to the sangha, and the sangha gives him a temporary suspension (*parivāsa*).[32] This is called the "beginning." After this period of suspension is completed, the sangha next gives him six nights of penance (*mānatta*),[33] which is the "middle" of the disciplinary procedure. The "end" is that the sangha formally calls him back into the assembly (*abbhāna*).[34] Therefore it is called *saṅghādisesa*.

The Dhamma Teacher says: Take only what is significant in the meaning here; there is no need to thoroughly investigate these words. Since only the sangha can pardon this offense, and not one, two, or three individuals, it is called *saṅghādisesa*.

When a man incurs an offense for deliberately emitting semen, he should know the method, occasion, and intention of the act.

"*He should know the method*"—He thinks, "I will now emit semen by using my own hand," or "I wish to emit semen by means of another's hand," or both, or by swinging his body through the air. These are called "methods." There are five kinds of situation in which the male organ becomes erect. First, when it becomes erect due to sexual desire; second, while a man is defecating; third, while he is urinating; fourth, when the wind moves it; and fifth, when it is stimulated by insects. These are the five kinds of situations. When the male organ becomes erect because of desire, it grows stiff and ready to perform the sexual act. After some time passes, it is no longer stiff. The same occurs in the other four situations.

Morning, midday, late afternoon, and night are called the "occasion" of the act.

"*Curing illness*"—There are ten such expressions.

"*Blue in color*" and the like—there are also ten of these expressions.

The original Vinaya text says, "Passing through a doorway, and the like."

When the male organ is stimulated by a man's own hand or by the hand of another, at once it is ready to perform the sexual act. Swinging his body through the air does not require stimulation by his own hand or the hand of another, but the swinging spontaneously leads to his committing an offense.

"*Insects*"—These insects have hair on their bodies. The hair touches the male organ and causes it to itch, so that it stiffens and becomes ready to perform the sexual act. If a *bhikkhu*'s male organ discharges semen that he intends to use to prepare a medicine, make an offering, perform a religious ritual, perform an experiment, be born in heaven, or plant a seed, doing any of these things makes him guilty of an offense. If he deliberately tries to emit semen and it is released from its original place, he becomes guilty of a *saṅghādisesa* offense. If he deliberately tries to emit semen but it does not come out, he is not guilty of any offense. If it flows out spontaneously and not because he has deliberately tried to emit it, in this case also he commits no offense.

The Dhamma Teacher says: The phrases that follow are easy to understand.

If a *bhikkhu* incurs an offense he goes to a Vinaya master, who will question him in the proper order.

[The Vinaya master] begins by warning him not to conceal his actions with his words. First he tells the *bhikkhu,* "I am like a physician and you are like a patient. Suppose the patient actually has a headache, but instead he claims that his foot hurts. The physician prescribes medicine for him, but it does not cure him. The patient criticizes the physician, saying, 'The physician is inexperienced and does not understand how to prescribe medicine.' Therefore you must tell me each and every thing about your offense. If the offense is grave, its consequences will be grave; if it is light, its consequences will be light."

The Vinaya master first examines the eleven kinds of sexual desire and the eleven methods for satisfying it.

Question: Which are the eleven kinds of sexual desire?

760c Answer: First, desire for the pleasure of emitting semen; second, for the pleasure of the moment of emitting it; third, for the pleasure of its having

been emitted; fourth, for the pleasure of lust; fifth, for the pleasure of touch; sixth, for the pleasure of scratching an itch; seventh, for the pleasure of seeing; eighth, for the pleasure of sitting together; ninth, for the pleasure of talking together; tenth, for the pleasure of a household; and eleventh, for the pleasure of things that are gathered in the forest.

"*Pleasure of emitting semen*"—If a *bhikkhu* takes pleasure in being sexually aroused, and his pleasure leads him to deliberately try to emit semen and he succeeds in doing so, then as a result he becomes guilty of a *saṅghādisesa* offense. If he takes pleasure in deliberately attempting to emit semen but it is not discharged, he becomes guilty of a *thullaccaya* offense. If a *bhikkhu* goes to sleep with this idea in mind and employs some method such as pressing his male organ with his leg or grasping it with his hand, and he falls asleep with this thought in mind and then discharges semen while he is dreaming, he becomes guilty of a *saṅghādisesa* offense. On the other hand, if he is sexually aroused and reflects upon the impurities of the body and thus extinguishes his lust, and he goes to sleep in this pure and untainted state of mind, but then discharges semen while he is dreaming, he is not guilty of any offense. This is called the "pleasure of emitting semen."

"*Pleasure of the moment of emitting semen*"—If a *bhikkhu* goes to sleep and dreams of an object of desire, so that he is on the verge of emitting semen but then wakes up, and even though he does not move his male organ semen is emitted, he is not guilty of any offense. If he is on the verge of emitting semen and moves his male organ, he becomes guilty of an offense. If as semen is emitted he thinks to himself, "I should not soil my robe or bedding," so he does not take pleasure in emitting it but grasps his organ in his hand in order to block the emission, and decides to take out his robe and bedding and wash them, he is not guilty of any offense. If he takes pleasure in emitting semen, he becomes guilty of an offense. This is called "pleasure of the moment of emitting semen."

"*Pleasure of semen having been emitted*"—When the act is concluded, if he does not touch his organ again, he commits no offense. If he craves the pleasure of it and again touches his organ so that semen is emitted, he becomes guilty of an offense. This is called the "pleasure of semen having been emitted."

"*Pleasure of lust*"—If a *bhikkhu* is aroused with lust and he grasps a woman and emits semen, he does not commit a [*saṅghādisesa*] offense. Why not? Because he has engaged in a sexual act he becomes guilty of a *dukkaṭa* offense. If the act reaches the limit of this offense, he becomes guilty of a *pārājika* offense. Once he has held her, if he craves the fine and smooth feel of her skin, and he does not enter into the realm of a *pārājika* offense but does emit semen, he becomes guilty of a *saṅghādisesa* offense. This is called the "pleasure of lust."

"*Pleasure of touch*"—That is, either touching himself or touching another.

"*Touching himself*"—If he touches his organ with his hand to check whether it is stiff or soft, and semen is emitted as a result, he does not commit any offense. If he does so while craving the pleasure of emitting semen, however, he becomes guilty of an offense. This is called "touching himself."

"*Touching another*"—A *bhikkhu* who touches a woman's body with a feeling of lust, or embraces her, or fondles the delicate and smooth parts of her body and emits semen, does not commit a [*pārājika*] offense; but because he fondles her, he becomes guilty of a *saṅghādisesa* offense. If he takes pleasure in touching her and in emitting semen, he becomes guilty of an offense on both counts.

"*Pleasure of scratching an itch*"—A *bhikkhu* may have ringworm or scabies, and when insects come into contact with his male organ it becomes erect. If it itches and he scratches it with his fingernails so that semen is emitted, he is not guilty of any offense. If his organ becomes erect and he moves it vigorously so that semen is emitted, he commits an offense.

"*Pleasure of seeing*"—If a *bhikkhu* sees a female organ and his organ becomes erect, and he examines it intimately and emits semen, he does not commit a *saṅghādisesa* offense but a *dukkaṭa* offense. When he sees it, if he moves his organ so that semen is emitted, he becomes guilty of a *sanghādisesa* offense. This is called the "pleasure of seeing."

"*Pleasure of sitting together*"—If a *bhikkhu* sits with a woman in a quiet
761a place and talks with her, and his organ emits semen, he is not guilty of a [*saṅghādisesa*] offense, but because of sitting with her in a quiet place, he becomes guilty of other offenses. While he is sitting with her, if desire arises in him and causes him to move his hips, he becomes guilty of a *saṅghādisesa* offense. This is called the "pleasure of sitting together."

"*Pleasure of talking together*"—A *bhikkhu* sits with a woman in a quiet place and asks her, "What is your female organ like? Is it dark or pale, fat or thin?" If his organ emits semen while he is speaking in this way, he does not become guilty of any offense on that count, but because of his crude words he becomes guilty of a *saṅghādisesa* offense. If he takes pleasure in this kind of talk, thinks about emitting semen, and moves his organ in order to do so, he also commits a *saṅghādisesa* offense. This is called the "pleasure of talking together."

"*Pleasure of a household*"—If a *bhikkhu* returns to his benefactor's household and intentionally fondles or embraces with his hands the mother or a daughter of the family and his organ emits semen, he does not commit a [*saṅghādisesa*] offense. Because of his physical contact with them, he becomes guilty of a *dukkaṭa* offense. If he deliberately fondles his male organ so that semen is emitted, however, he commits a [*saṅghādisesa*] offense. This is called the "pleasure of a household."

"*Pleasure of things that are gathered in the forest*"—Suppose a man makes a vow of love with a woman. They visit each other, and he brings her gifts of incense, flowers, or betel nuts, which leads him to say, "With these things, we wed." Why? Incense, flowers, and betel nuts all come from the forest, so they are called "things that are gathered in the forest."

Suppose the woman replies, "Your gifts are good, reverend sir. Your gifts are extremely fragrant. I will now send gifts in return, so that the reverend sir will think of me." When the *bhikkhu* hears these words, if he is overcome with desire so that semen is emitted, he does not commit a [*saṅghādisesa*] offense. If hearing them leads him to deliberately emit semen, however, then he commits a [*saṅghādisesa*] offense. If he intends to but does not, he becomes guilty of a *thullaccaya* offense.

The Dhamma Teacher says: These are the eleven kinds of sexual desire. A Vinaya master, having thoroughly examined a case, determines whether an offense has been committed or not, and whether it is light or grave. If it is light, he says that it is light; if it is grave, he explains why it is grave and prescribes a way to resolve it in accordance with the original Vinaya text. It is good for him to do this, just as a physician carefully observes illnesses and prescribes the appropriate medicine for each one. The sick are healed and the physician is rewarded.

"*Deliberately emitting an impure substance*" and the like—If he takes pleasure in emitting semen, and it is emitted without his touching or moving his organ, he does not commit any offense. If he touches or scratches his organ with no intention of emitting semen, he commits no offense. If he intends to emit semen, he becomes guilty of an offense.

"*Except in a dream*"—If a *bhikkhu* dreams of engaging in a sexual act with a woman, or of embracing her, sleeping with her, or other acts related to sexual desire that you yourselves should know about in their proper sequence, then even if the male organ emits semen he is not guilty of any offense. If he awakens at the moment it is emitted and as a result he experiences pleasure, or grasps his organ with his hand, or squeezes it between his thighs, then he commits an offense. Therefore if a wise *bhikkhu* dreams while he is asleep, it is good for him to be careful not to move his organ. If semen is emitted and he grasps his organ in his hand, fearing that he will soil his robe and bedding, and then he goes to a place where he can wash himself, he does not commit any offense. If his organ is afflicted with a wound, and he smears it with oil or rubs it with various medicines without enjoying the sensation of doing so, but his organ nevertheless emits semen, he is not guilty of any offense. If a madman emits semen, he is not guilty of any offense. The first person to commit a particular act, when no precept concerning it has yet been prescribed, is not guilty of any offense.

The explanation of the first *saṅghādisesa* offense is concluded.

761b "*At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove*." The Dhamma Teacher says: The meaning of this passage has already been explained above.

"*The passage on precepts concerning bodily contact*"—If anything here is difficult to understand, I will now explain it.

"*Living in the forest*"—The place was not in a true forest because it was cultivated, situated in a grove behind Anāthapiṇḍika's monastery, but it was called a "forest." The *bhikkhu*s' dwellings were located at the center of the compound, and were enclosed on all four sides.

"*The interiors of the dwellings were well adorned*"—Inside them various kinds of items and decorations were artfully displayed, so that a person who was intent on restraining his desire would not think virtuous thoughts there.

"*One window open*"—That is, when one window was open, the rest of the place was dark; if this window was closed and the others were open, it was also dark.

When he spoke in this way, the *brāhmaṇī*[35] thought to herself, "This *brāhmaṇa* longs to renounce the world."

"*Disclosed what should be hidden*"—"*Hence she disclosed*"—Intending to prevent the *brāhmaṇa* from renouncing the world, she said, "How is it possible for one with such eminent virtue to do something so evil?"

"*Eminent virtue*"—His family was noble and eminent, and was said to be extremely wealthy.

"*Women*"—Either women with husbands, or women with no husbands or children.

"*Inflamed with sexual desire*"—Sexual desire enters the body just as a *yakkha* or spirit enters the heart, no different. Like an old elephant that gets stuck in the mud and cannot get out by himself, a person who is inflamed with sexual desire becomes attached to its objects in every situation, without any sense of shame, whether the mind affects desire or desire affects the mind.

Therefore the original Vinaya text says:

> The mind that is inflamed with sexual desire is immediately defiled by attachment. It is also said to be attached to romantic love and bound by its attachment to physical touch.

"*Just born*"—At the moment of birth, a baby girl's body is still damp and not yet dry. If a *bhikkhu* touches the baby's body, he is also said to have committed a *saṅghādisesa* offense. If he crosses a certain boundary, he commits a *pārājika* offense. If he stays with her in a quiet place, he commits a *pācittiya* offense. Such is the case with a newborn girl. How much more so with an adult woman.

"*Beginning with holding her hand, touching the fine and smooth parts of her body*"—These are evil acts. Therefore the original Vinaya text says, "If he holds her hand.…"

The Dhamma Teacher says: I will now explain this passage in detail.

"*Hand*"—The part of the body extending from the elbow to the fingernails is called the "hand." It is also said that the part extending from the arm to the fingernails is called the "hand."

"*Hair*"—That is, hair alone that is not mixed with anything else.

"*Tied*"—Hair that is bound.

"*Hair intertwined with thread*"—That is, hair interwoven with thread of the five colors.

"*Hair intertwined with flowers*"—That is, hair interwoven with *campaka* flowers and the like.

"*Intertwined with gold and silver*"—That is, hair interwoven with gold and silver coins, or gold and silver flowers, or adorned with various kinds of jewels. These cases are also called "intertwined with gold and silver."

If a *bhikkhu* grasps any of these kinds of hair, all these cases cause him to incur a *saṅghādisesa* offense. If a *bhikkhu* says, "I grasped hair that was
761c interwoven [with ornaments]," he is not freed from guilt. If a *bhikkhu* grasps even a single strand of hair, he still becomes guilty of a *saṅghādisesa* offense. Except for the hair and hands, all other places that he touches are called the "fine and smooth parts of a woman's body." If a *bhikkhu* grasps any one of these parts of her body, he becomes guilty of a *saṅghādisesa* offense. This is the precept concerning caressing the fine and smooth parts of a woman's body.

If he grasps her hand or hair, or caresses the fine and smooth parts of her body, these acts can be divided into twelve kinds of touch. I will now elucidate the meaning of grasping, touching, and the like. The original Vinaya text says, "'Holding' is not caressing, and 'touching' is not grasping or caressing. This particular act is called 'touching.'" "*Grasping*" means to squeeze in one place. This act is called "grasping." The remaining phrases are easy to understand.

I will now give a detailed explanation of these passages. If there is a woman or the perception of a woman, and a *bhikkhu* touches her body with a feeling of sexual desire, this matter has been explained in the Vinaya as follows: If he grasps her, he may incur a *saṅghādisesa* offense. If he grasps her, lets her go, and then grasps her again, he becomes guilty of several *saṅghādisesa* offenses, according to whether he has grasped her many times or few. If a *bhikkhu* touches her with one hand for as long as a whole day, he becomes guilty of one *saṅghādisesa* offense. Why? Because he has not removed his hands from her body. The same applies in other cases of touching.

"*Touching downward*"—A *bhikkhu* who grasps a woman's body anywhere from her head down to the soles of her feet without letting go becomes guilty of one *saṅghādisesa* offense. If he releases his hold and then grasps her body again, he becomes guilty of one *saṅghādisesa* offense for each time that he does so, whether it happens many times or a few.

"*Touching upward*"—This rule also applies if he does the same thing moving from her feet up to her head.

"*Lowering and touching*"—If he first grasps her hair, and then lowers his head to kiss (lit., "smell") her, without interrupting what he is doing, he becomes guilty of one *saṅghādisesa* offense.

"*Pulling*"—Pulling her toward himself.

"*Moving*"—Moving her away from himself.

"*Grasping and leading*"—Grasping a woman and taking her a distance of one *yojana* without removing his hands from her body constitutes one *sanghādisesa* offense. If he lets go and then grasps her again, each time he grasps her he incurs one *saṅghādisesa* offense. If he grasps the clothing or necklaces that cover her, he commits a *thullaccaya* offense. If he pierces her clothing and comes into contact with her flesh, he commits a *saṅghādisesa* offense.

In these cases either the presence or the perception of a human woman leads to a *saṅghādisesa* offense. If he wonders whether she is a human female, it results in a *thullaccaya* offense. When there is a human female but he perceives a eunuch, it results in a *thullaccaya* offense. When there is a human female but he perceives a man, it results in a *thullaccaya* offense. When there is a human female but he perceives an animal, it results in a *thullaccaya* offense. A eunuch, or the perception of a eunuch, results in a *thullaccaya* offense. If he wonders whether the person is a eunuch, it results in a *dukkaṭa* offense. If there is a man or animal, but he perceives a eunuch, it results in a *dukkaṭa* offense. Either a man or the perception of a man results in a *dukkaṭa* offense. If he wonders whether the person is a man, it also results in a *dukkaṭa* offense. If there is a man but he perceives a human female or an animal, it results in a *dukkaṭa* offense. An animal or the perception of an animal results in a *dukkaṭa* offense.

"*Two women*"—And the like. If a *bhikkhu* embraces two women, he becomes guilty of two *saṅghādisesa* offenses. If he embraces many women, he becomes guilty of many *saṅghādisesa* offenses. If many women are

gathered together in one place and he embraces them all together, he becomes guilty of a *saṅghādisesa* offense for each one, whether the total is many or a few. If there is a woman in the middle whose clothing he does not touch, in this case he becomes guilty of a *thullaccaya* offense. If a *bhikkhu* encircles and binds a group of women with a garment and drags them away, he
762a becomes guilty of a *thullaccaya* offense. If there is a woman in the middle whose clothing he does not touch, in this case he becomes guilty of a *dukkaṭa* offense. If a *bhikkhu* ties a rope around a woman's clothing, he commits a *dukkaṭa* offense. If women are sitting side by side with their knees touching each other, and a *bhikkhu* embraces the woman sitting at the front of the row, he becomes guilty of a *saṅghādisesa* offense concerning the first woman, and a *dukkaṭa* offense concerning the rest of them. If he grasps their clothing all at once, he commits a *thullaccaya* offense in the case of the first woman, and a *dukkaṭa* offense in the case of the second; regarding the third and the rest, he is not guilty of any offense.

If a *bhikkhu* touches a woman's coarse, heavy garment, he commits a *thullaccaya* offense. If he touches a woman's hand as it emerges from a fine and delicate garment, he commits a *saṅghādisesa* offense. If the hair on a *bhikkhu*'s head, his bodily hair, or his nails touch those of a woman, he commits a *thullaccaya* offense. Why? Because he cannot feel their touch.

The Dhamma Teacher says: If his hair is tied together with hers, does he commit one offense or many? Is it the same as in the case of sitting or lying down with his bare body on a bed that belongs to the sangha, when he incurs a *dukkaṭa* offense for each hair that touches the bed?

Answer: It is not like this in this case involving a woman. He becomes guilty of one *thullaccaya* offense, not of many such offenses.

I will now recite the verse of an ancient *arahant:*

> The object, perception, desire for contact—
> If they are real, without any doubt,
> Then as the original Vinaya text says
> He commits a grave offense.
> You yourselves should know it.

"*Object*"—A woman.

"*Perception*"—The perception of a woman.

"*Desire*"—The desire to touch the fine and smooth parts of her body.

"*Touch*"—He knows that he is touching a woman's body. When all these factors are present he becomes guilty of a *saṅghādisesa* offense; other kinds of contact constitute a *thullaccaya* offense. If he touches a woman's body with a feeling of sexual desire, he becomes guilty of a *saṅghādisesa* offense. If he touches it without sexual desire, he becomes guilty of a *dukkaṭa* offense. Suppose a woman covers her body with a blue garment and goes to sleep; if a *bhikkhu,* wishing to touch the garment, touches her body by mistake, he becomes guilty of a *saṅghādisesa* offense.

Next we come to the passage concerning covering the body. If a *bhikkhu* uses his hands to cover a woman's body with a garment, without having any particular awareness of her as a woman, all this constitutes a *dukkaṭa* offense. If a woman sits together with a *bhikkhu* and is overcome with sexual desire that leads her to approach, touch, and embrace him, and if the *bhikkhu* also feels sexual desire for her and moves his body, he becomes guilty of a *saṅghādisesa* offense.

The Dhamma Teacher says: The same applies in the cases of a eunuch, man, or animal. You yourselves should know how to determine whether an offense is light or grave.

If a woman covers a *bhikkhu* with a garment, and he feels sexual desire for her and takes pleasure in it but does not move his body, he commits a *dukkaṭa* offense. If a woman strikes a *bhikkhu* and he feels sexual desire for her and takes pleasure in it, all this constitutes a *dukkaṭa* offense. If a *bhikkhu* physically expresses his sexual desire by such actions as blinking his eyes or moving his body, hands, or feet, or he expresses other kinds of sexual thoughts by physically displaying his altered mental state, all this constitutes a *dukkaṭa* offense. If a woman touches a *bhikkhu*'s body and he too feels sexual desire for her but does not move his body, he is not guilty of any offense.

"*Seeking release*"—Suppose a *bhikkhu* struggles to adhere to pure practices, and therefore he pushes away a woman, pulls her back, parts from her, and is then freed. In none of these cases does he commit any offense. Or 762b
suppose a woman who is young and strong suddenly embraces a *bhikkhu*. He is weak and cannot escape, so she is able to put him where she wants him, but at the moment that she is about engage in the sexual act with him

he finds some way to get away from her, and he escapes. In this case he is not guilty of any offense.

"*Not deliberately*"—That is, the unintentional touch of a woman's body. When a woman hands a *bhikkhu* an almsbowl or various kinds of food and drink, and they come into physical contact with each other, he is not guilty of any offense.

"*Not perceiving*"—That is, a *bhikkhu* does not perceive a woman as such. When a *bhikkhu* is coming and going due to some other situation, and he comes into mutual physical contact with a woman but it is not intentional, he is not guilty of any offense.

"*Not knowing*"—If a woman is dressed as a man, and a *bhikkhu* embraces her without knowing that she is a woman, he is not guilty of any offense.

"*Not experiencing pleasure*"—If many women embrace a *bhikkhu* but he does not experience pleasure from it, he is not guilty of any offense. The first offender when no precept has yet been prescribed and a person who is mentally imbalanced are not guilty of any offense.

Here ends the detailed explanation of the second *saṅghādisesa* offense.

Next come the supplementary rules. According to the precept concerning touch, two kinds of sensation arise from body and mind—pleasure and the absence of pleasure, or pain.[36] These are called the "two kinds of sensation."

"*Thinking of his mother*"—Due to his thoughts about his mother, he touches her body. This act constitutes a *dukkaṭa* offense. The same applies in the cases of women such as an elder or younger sister. Why? Women are the enemies of those who have renounced the world. Even if a *bhikkhu*'s mother is drowning in the water, he cannot pull her out with his hands. A wise *bhikkhu* takes a boat out to rescue her. He can use a piece of bamboo or wood, a rope, or a staff to rescue her. If none of these are available, he can take off his ocher robe and use it to rescue her. When his mother has taken hold of his robe, the *bhikkhu* uses it to pull her out of the water.

If his mother reaches the shore but her fear has not yet subsided, the *bhikkhu* tells her, "O benefactor, do not be afraid. Everything is impermanent, and now your life has been saved. What more is there to fear?"

If his mother later dies as a result of this near-drowning, the *bhikkhu* can grasp the coffin with his hand and commits no offense. He cannot abandon it. The same is true if his mother dies from drowning in a muddy well.

A *bhikkhu* cannot hold any monastic robe that has been worn by a woman. Holding such a robe constitutes a *dukkaṭa* offense. The only exception is that he can accept it if it is given as an offering. He cannot hold any figure of a woman that is made of clay or wood. If he does so he commits a *dukkaṭa* offense.

When someone donates supplies that are to be used as needed, a *bhikkhu* is not permitted to hold any kind of grain except rice. If he is on a journey and passes through a field of grain, he does not commit any offense. Pearl, *maṇi* jewel, shell, agate, coral, amber, gold, silver, beryl, and conch shell are the ten kinds of precious substances that he is not permitted to hold.

If the oyster flesh has not yet been cleaned from a pearl, he is permitted to hold it. If it is given to him as a gift entirely for the purpose of preparing medicine to give to the sick or to apply to sores, he is permitted to receive it. If the coral or conch shell is not yet polished and washed, he can hold it. If someone mixes together gold and silver as a medicine, a *bhikkhu* can hold it. 762c
If gold and silver are mixed with copper or tin, so that the preparation does not have the color of gold or silver, he is also permitted to hold it.

Suppose someone builds a hall made of precious substances, with pillars of beryl, rafters of silver, and bands of gold. If he builds in this way out of truly precious substances, and then a *bhikkhu* who intends to preach the Dhamma ascends to the high seat and remains there, the *bhikkhu* is not guilty of any offense.

A *bhikkhu* is not permitted to hold any kind of weapon. If it is still in the form of raw material that has not yet been shaped, he is permitted to hold it. If a person donates a weapon to the sangha, a *bhikkhu* is not permitted to hold it or sell it. It can only be used if it is broken apart and used for some other purpose. If a *bhikkhu* goes to a battlefield and sees that weapons are being discarded, he should first break them apart and then gather them up. If he obtains a shield, he should break it apart it and turn it into pieces of wood for miscellaneous uses.

He is not permitted to hold any kind of musical instrument. If the instrument has not yet been fully formed, it is still considered to be uncarved wood and he is permitted to hold it.

If a person donates something, a *bhikkhu* can sell it if he wishes to do so.

"The passage concerning a *yakkhinī*"—A *bhikkhu* cannot embrace a woman, not even a Paranimmita-Vasavatti *deva* queen. If he does so he commits a *thullaccaya* offense.

The Dhamma Teacher says: The textual explanations that follow in succession are easy to understand.

End of Fascicle Twelve of *The All-pleasing:*
A Commentary on the Rules of Discipline

Fascicle Thirteen

"*The passage concerning female animals*"—That is, female *nāga*s or *garuḷa*s. It is not permissible to touch any female animal. Doing so constitutes a *dukkaṭa* offense.

"*The passage concerning crossing a bridge*"—Those made of planks, bamboo, or logs are all said to be bridges. Suppose a *bhikkhu* is crossing a bridge with a woman and he shakes the bridge, with a feeling of sexual desire. Whether the bridge actually moves or not, he commits a *dukkaṭa* offense.

"*The passage concerning a tree*"—If a woman is sitting on a tree, whether large or small, and a *bhikkhu,* with a feeling of sexual desire, shakes the tree, he becomes guilty of a *dukkaṭa* offense.

"*The passage concerning a boat*"—The same applies in this case.

"*The passage concerning a rope*"—If a *bhikkhu* holds one end of a rope and a woman holds the other end, and with a feeling of sexual desire he pulls on the rope and it shakes, he becomes guilty of a *thullaccaya* offense. If he does so but the rope does not shake, he becomes guilty of a *dukkaṭa* offense. If they are both holding onto a staff made of bamboo or wood, in all such cases whether he commits an offense or not is to be determined in the same way.

"*The passage concerning touching an almsbowl*" is easy to understand. So too is the passage concerning paying homage.

Here ends the detailed explanation of the second *saṅghādisesa* offense.

"*At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove*"—At that time Udāyī used crude language when he 763a
gave instruction. He spoke such words even as praise. The Dhamma Teacher says: I will explain this matter later.

"*Shameless*"—Women who were not modest.

"*Pleased*"—They were quick to laugh at his actions, and they replied, "Very well, venerable sir! Arouse the *bhikkhu*s' lust however you can." Then they said to themselves, "The venerable sir is not a man." Or they said, "Perhaps he is a eunuch." In this way the women ridiculed him.

"*Disregarded the precepts*"—Because of his sexual desire, the *bhikkhu* did not think about what was good or evil, so he preached with crude words.

"*Crude*"—That is, words that go against the Dhamma.

"*Like a young man* [*addressing*] *a young woman*"—That is, he praised the two orifices in the body. He became guilty of a *saṅghādisesa* offense.

"*Two passages*" refers to the anus and urinary orifices.

"*Praise*"—If he says "You have auspicious marks" or "You do not have auspicious marks," he does not yet commit any offense. If he says the same things about her anus and urinary passage, however, and if he is truly attached to her, then with these words he becomes guilty of an offense. If he speaks disparagingly about her two orifices, however, saying that they are joined together, too long, too short, crooked, or the like, in all these cases he becomes guilty of an offense. If he begs or asks something of her, he also becomes guilty of an offense. If he says, "I pray that your parents will someday bring you to me" or if he says, "I must have you someday," in all cases in which he speaks in this way he becomes guilty of an offense.

"*Questions*"—He asks her, "What do you do with your husband?" Then he himself says, "You should also do the same with me." He becomes guilty of an offense.

"*Answers*"—[She replies,] "I will sleep with my husband. How nice it would be if he were thinking of me." If the *bhikkhu* replies, "You sleep with him in such-and-such a way," he is not guilty of any offense. If he says, "You have sex with him," he becomes guilty of an offense.

"*Instructions*"—The same applies here.

"*Disparaging speech*"—He says, "Your female organ is badly formed," "Your organ has an opening but is not well formed," or "Your organ is well formed but has no opening."

The phrase "*bloodless*"—He says, "The orifice of your female organ is dry and bloodless."

"*Constantly oozing*"—Blood spontaneously flows at all times from this woman's female orifice.

The phrase "*blocked*"—This woman's female orifice is constantly blocked with a piece of cloth to keep the blood from flowing out.

The phrase "*long and protruding*"—He says, "Your organ is long and protruding."

"*Its two lips stick out*"—That is, the flesh of the female organ is long and protruding.

He may also say "*It has hair*," "*Your two orifices are fused together,*" or "*You have characteristics of both genders*."

Of these eleven statements, making three of them—"Your organ is long and protruding," "Your two orifices are fused together," and "You have the characteristics of both genders"—results in a *saṅghādisesa* offense.

[Regarding these three statements together with the preceding three concerning] the anus, the female organ, and talk about the sexual act, using any of these first six statements results in a *saṅghādisesa* offense. If the remaining expressions—"badly formed" and the like—are followed by words connected with a mutual sexual act, he becomes guilty of an offense.

The Dhamma Teacher says: In the remaining phrases, you yourselves should know whether the offense is light or grave.

"*A woman or the perception of a woman*"—This matter has already been explained in detail in connection with the first *saṅghādisesa*.

"*From the neck downward*" refers to the area from the neck down to the knees.

"*Upward*" means from the feet or knees up to the neck.

"*From the knees downward*"—All such cases constitute a *dukkaṭa* offense.

If *a bhikkhu* praises certain monastic robes, rings, bracelets, or necklaces 763b
made of precious stones when he is preaching the Dhamma and expounding its meaning, he is not guilty of any offense. If a *bhikkhu* becomes sexually aroused while he is preaching the Dhamma to *bhikkhunī*s and uses crude language, he becomes guilty of a *saṅghādisesa* offense.

"*No offense committed*"—Those who commit an act prior to the prescription of a precept, or who are mentally imbalanced or afflicted with illness, do not commit any offense.

Here ends the detailed explanation of this passage of the Vinaya.

Next come the supplementary rules. Crude words originate in a person's body, speech, and mind. Transgressions that have to do with sexual misconduct are physical and mental acts. If a *bhikkhu* who intends to indulge his sexual desire seeks pleasure by using metaphors and double meanings, and if a woman understands his words, he becomes guilty of a *dukkaṭa* offense.

If he says "The hair on your woolen mantle is long," or he says that it is short, or red, or black—in all these cases he becomes guilty of a *dukkaṭa* offense. When he says anything that might bring to mind the topic of sex, if a woman understands him he becomes guilty of a *dukkaṭa* offense. If she does not understand what he says, he does not become guilty of any offense.

The Dhamma Teacher says: The phrases that follow are easy to understand and require no detailed explanation.

Here concludes the section on crude language.

"At that time the Buddha was staying in Sāvatthi. Udāyī was [*also*] *staying in Sāvatthi then."*

"*Many acquaintances*"—He regularly went to the homes of his acquaintances to beg for offerings of the four requisites: food and drink, clothing, medicine, and dwellings.

"*Evil*"—The worst kind of evil constantly flowed out of him, like blood.

"*Spit*"—He spit on a woman's sexual organ and said, "Who is going to use this impure, stinking place!"

The woman said, "How can it be impure? What about it is not good? Are my clothes dirty? Is my face ugly? What about me is not like other people?"

The original Vinaya text says, "Having come close to the woman, he leaned over to look at her sexual organ and then spat on it."

"*Praises offerings*"—He praises the offerings to himself by means of a sexual act. Or he praises the sexual act he needs as the best kind of offering: "For us world-renunciants, other kinds of offerings are easy to obtain, but the offering of sex is difficult to obtain, so it is the best kind of offering." In such cases the *bhikkhu* becomes guilty of a *saṅghādisesa* offense.

He may also say, "I am a *khattiya* (member of the secular ruling class) and you too are a *khattiya*. It would be very good for us to get together. It is not a transgression." When he speaks in this way he does not commit any offense. If he says, however, "I am also a *khattiya*. It would be good for you to have sex with me," when he utters these words he becomes guilty of a *saṅghādisesa* offense.

The Dhamma Teacher says: The remaining phrases are as explained above and in no way different. Those who commit an act prior to the prescription of a precept, or who are mentally imbalanced or afflicted with illness, do not commit any offense.

Next come the supplementary rules. The phrases that follow are easy to understand.

Here ends the section on the fourth *saṅghādisesa* offense.

"At that time the Buddha was staying in Sāvatthi. There he prescribed a precept concerning matchmaking."

"*Wise*"—That is, possessing great wisdom and intelligence, having the ability to manage household affairs effectively, not being lazy, and having modesty concerning one's actions. 763c

"*Speaking to the young woman*"—He told her, "He is a good young man. You can take him as your husband."

He also told the young man, "This young woman is very virtuous, loyal, faithful, sincere, and trusting. You can take her as your wife."

His benefactor replied, "Venerable sir, we do not know this person very well. We do not know yet whether he is good or bad, or what family he comes from. We are not sure about his family name or his given name. How can we suddenly give our daughter to him? Venerable sir, if you instruct us to do so, we will give her to him in marriage. If you do not instruct us to do so, we would not dare to do it so quickly. Marriage is important. We must determine whether the time is auspicious or inauspicious for dispatching a messenger. In the future the success or failure of the marriage will be entrusted completely to you, venerable sir."

"*He himself knew the former wife of the headman of a group of villages*"—When this woman's husband was alive, he was the headman of a group of villages. Therefore even after he had died, she was still called the "former wife of the headman of a group of villages."

"*Behind the village*"—This village was situated beyond the outer limits of their village. People from the two villages would get together to confer with each other. They knew that Udāyī was arranging a marriage, that he was very experienced in sending women into households in marriage, and that he knew well whether to proceed with this one or not. They knew all these things.

"*Treated her as a daughter-in-law*"—At first she was treated as a daughter-in-law and no differently. Before long, however, she was treated with increasing contempt, as if she were a maidservant. For the first month she was entrusted with all the housework, but after that month had passed she was

forced to do all sorts of other work, such as laboring in the fields, fetching water, and other difficult tasks, and she suffered terribly.

Then Udāyī told his benefactor, "Do not make this girl suffer. Such menial work is extremely unsuitable for her."

"We do not wish to discuss this matter with you, venerable sir," his benefactor replied. "We are householders and know about matters that concern householders. Venerable sir, you are a world-renunciant and you know about matters that concern world-renunciants. These two things have nothing to do with each other. Those who know about matters that concern householders do not make [good] monks." Once he had spoken these words, he did not say anything more.

Then at once they sent Udāyī away, saying, "Go. Go. Do not stay here any longer."

"*Adorned*"—With all kinds of gold, silver, and precious jewels.

"*Corrupt* (*dhutta*) *person*"—Translated into Chinese as a "person who visits prostitutes."

"*Able to serve him*"—If a woman provides her husband with all kinds of wonderful offerings as sounds, forms, objects, scents, and flavors, she is said to be "able to serve him."

"*Bet each other*"—"If we can get this woman for you, you will pay me. If not, I will pay you." As the Vinaya says, "A *bhikkhu* cannot indulge in gambling."

"*Temporary*"—That is, for even a moment. In Chinese it is said to be "the length of time it takes to snap the fingers." This is called a "temporary wife."

"*Able to practice matchmaking*"—Why? Because he practices matchmaking by acting as a messenger in response to others' requests.

"*Men and women*"—A woman sends a gift to a man. A *bhikkhu* delivers it with a message that says, "This woman yearns for you." The man reciprocates by sending her a gift.

764a The *bhikkhu* goes back to the woman and says, "This man yearns for you in such-and-such ways." The woman tells the *bhikkhu,* "I would like to have a relationship with him." When he hears her words, the *bhikkhu* returns to the man with her message. He then returns once again to the woman and conveys the man's message to her, and even arranges for them to get together. In such a case he becomes guilty of a *saṅghādisesa* offense.

A woman has ten kinds of protection.“*Protected by her father*”—Her father forbids her to go out, fearing that she may have an affair with someone. “*Protected by her mother*” is the same as above. “*Protected by her father and mother*” means that they keep a very close eye on her, and do not permit her to go to out for fun or to come and go freely. “*Protected by her elder brother,*” “*by her elder sister,*” “*relatives,*” or “*family members.*”

“*Protected by the Dhamma*” and “*protected by a punitive fine*”—“*Protected by the Dhamma*” means that she is protected by people who follow the same Dhamma. “*Protected by a punitive fine*” means that if a widow wishes to have a liaison with someone else, she must first inform an officer. If she is permitted to do so, she can engage in this liaison. If she is not, she cannot do as she wishes. Anyone who violates these restrictions must pay a fine to the officer. Therefore it is called “protected by a punitive fine.”

“*An object purchased*”—Possession of an object that has been paid for and then claimed. This is called “purchased.”

“*Enjoys life*”—That is, she takes pleasure in living with him.

“*Paid in possessions*”—A person is entrusted with all household duties.

“*Lives for clothing*”—That is, she lives as a wife in order to receive clothing. This person is a poor woman.

“*Acquired with water*”—Bathing together, sprinkling water on each other, and taking an oath as husband and wife. This is called “acquired with water.”

“*Acquired by means of her coil*”—She places a coil [of grass or cloth] on the top of her head so that she can use it at any time to carry objects on her head. A man takes the coil from her head and flings it away, telling her, “You come and stay in my house, and I will make you my wife forever.” This is called “acquired by means of her coil.”

“*Taken as a maidservant*”—She herself is a maidservant, and later he takes her as his wife.

“*Manager*”—She is hired to manage the household affairs, and he comes to regard her as his wife. This is called a “manager.”

“*Take as a trophy wife*”—Men raise banners, assemble an army, and set off to conquer another country, where they take others’ women as their own wives.

Suppose a householder sends a *bhikkhu* to another place to visit a certain woman for whom he pines, and the *bhikkhu* is to ask her if she will be [the householder’s] wife. “Very well,” the *bhikkhu* replies. He goes to her and

conveys the message. The woman ponders whether she should give her consent or not. The *bhikkhu* receives her message, returns to the householder, and communicates it to him. In this case the *bhikkhu* becomes guilty of a *saṅghādisesa* offense.

Suppose the son of a family tells a *bhikkhu* what to say, and the *bhikkhu* communicates that message to his father, mother, brothers or sisters. If the *bhikkhu* conveys such a message he becomes guilty of a *thullaccaya* offense.

The Dhamma Teacher also says: That is not the case. Why not? As the original Vinaya text says:

> A *bhikkhu*, intending to abandon the Buddha, mistakenly says that he abandons the sangha; or he intends to abandon the sangha and mistakenly says that he abandons the Buddha. In such cases he also rejects the precepts.

In the same way, even when the *bhikkhu* speaks to the young man's father, mother, brothers or sisters, he still becomes guilty of a *saṅghādisesa* offense.

The Dhamma Teacher says: The phrases that follow are similar to those mentioned above and in no way different, so they are not explained further here.

764b If a number of women send a *bhikkhu* with a message to a number of men, and if the *bhikkhu* receives the message, goes and communicates it to them, and reports back to the women with their reply, the *bhikkhu* becomes guilty of multiple *saṅghādisesa* offenses.

"*No offense is committed*"—The first person to commit an act when a precept has not yet been prescribed; or a person who is sent by the sangha; or a messenger who is sent for a particular purpose to a woman and tells her, "A certain young man intends to make you his wife." In this case no offense is committed. Why not? Because he has not accepted the task of conveying these words to her. Those who are mentally unbalanced or afflicted with illness also do not commit any offense.

This *saṅghādisesa* offense has six modes. First, nodding or shaking the head; second, hand signals; third, verbal assent; fourth, moving the body; fifth, accepting a written communication; and sixth, all five of these actions. These are said to be the six modes of this *saṅghādisesa* offense.

Suppose a father and a mother quarrel, and the father sends the mother back to her parents' home. Later, however, he repents and tells his son, who is a *bhikkhu,* "I have grown old and have no one to wait upon me or take

care of me all day long. Tell your mother to come home and look after me." When the *bhikkhu* receives this message, he speaks to his mother and asks her to return home, and then reports back to his father. All these actions constitute a *saṅghādisesa* offense.

With this precept, there is no question about what a person knows or does not know. As long as he accepts a message, goes and communicates it, and reports back to the person who sent it, all these actions constitute a *saṅghādisesa* offense.

This is a prescribed offense, not an intrinsic one, and concerns the three kinds of sensation.

Next come the supplementary rules, whose phrases are easy to understand. They require no detailed explanation.

Here ends the section on the fifth *saṅghādisesa* offense.

"At that time the Buddha was staying in the city of Rājagaha, in the bamboo grove in the forest of Kalandaka." This is a precept concerning dwellings.

"Āḷavikā" (lit., "forest-dweller") is the name of a village. A certain *bhikkhu* lived in the village of Āḷavikā, so he was called the "Āḷavikā *bhikkhu*."

"*Begging himself*"—He himself begged for various kinds of building materials and tools, because he intended to construct a large dwelling.

"*Incited*"—He incited others to do so, or he himself did so. This *bhikkhu* gave up practicing meditation and reciting *sutta*s, and constantly pursued these inferior activities.

"*No donor*"—He did not have a benefactor, so he alone begged everywhere for what he needed.

"*For his own sake*"—That is, for his own sake rather than for the sangha.

"*Large dwelling*"—This dwelling was gigantic, of boundless proportions.

"*Excessive begging*"—He begged for or borrowed men [as laborers]. He begged for or borrowed tools. In this way he begged for or borrowed various objects. Except in the case of borrowing, this kind of begging is an offense. To borrow from hunters or fisherman is not permitted. All borrowing from these two types of experts is forbidden. All other kinds of borrowing are permitted.

This dwelling the *bhikkhu* had constructed was already large. Fish and meat were difficult to obtain, and therefore because of the risk that he might hire someone to catch fish and hunt game for him, he was forbidden to do so.

A *bhikkhu* who is building a dwelling is permitted to obtain a field for that purpose. Borrowing a plow and an ox, or other tools for tilling the soil, is not an offense.

If there is someone in a monastery who lives by gathering leftover food, then when he has finished his meal and is talking and laughing with a group, a *bhikkhu* who calls upon him to do this work does not commit any offense.

764c If a *bhikkhu* intends to build a hall, he may go to a stonecutter and hire some stoneworkers to construct it. If he obtains the workers, that is acceptable.

If the *bhikkhu* obtains a stone pillar, he may ask his benefactor, "How can this pillar be erected?" If his benefactor himself arranges to have the pillar erected, that is acceptable. If his benefactor gives him additional pillars, he is also permitted to accept them.

Suppose his benefactor replies that there is no one to erect it, or says that he has other work to attend to and instructs the *bhikkhu* to go to some other place to hire the workers he needs. If the *bhikkhu* says that he has no other acquaintances to help him, and if his benefactor has no workers to offer him but does have funds for the project and gives him the funds, that is also acceptable. When the *bhikkhu* receives the funds, he should go to a carpenter. If he needs bricks or tiles, he should go a potter. If he needs carvings or pictures, he should go to an artist. Then if there is money left over he can arrange to have couches, chairs, monastic robes, and dwellings made as needed.

If there is a person who makes his living by gathering leftover food, he should be given the food that is his due. If there is no food left for him, it is acceptable for a *bhikkhu* to go into a village and beg for food on his behalf and give it to him, but he cannot give him money.

If a *bhikkhu,* for the purpose of building a dwelling, enters a village to beg for oil at a time when eating is prohibited, he should cover his almsbowl with his hand when he does so.

Suppose a *bhikkhu* goes to his benefactor's house, and the benefactor asks him, "What do you need?" "I am begging for oil to give to a workman who is building my dwelling," the *bhikkhu* replies.

He speaks in the same way if he were asking for rice to eat. If he obtains the oil, he should go back and deliver it to the *bhikkhu* who oversees monastic affairs. If something gets broken, damaged, lost, or ruined on the way

back, the *bhikkhu* must repay its full price. If his benefactor offers to reimburse the *bhikkhu* for it as a gift, the *bhikkhu* is not permitted to accept his offer. If, however, the gift is intended for the monastery, then he is permitted to accept it. The *bhikkhu* cannot take it himself, but must summon an attendant to deliver it for him.

If he borrows a cart or any other incidental item for his dwelling, it must be treated in the same way as in the case of borrowing an ox, no differently.

If a *bhikkhu* is ill, it is acceptable for him to beg for medicine.

Householders see a *bhikkhu* coming and think to themselves, "This *bhikkhu* has come here to beg again." They all run and hide in order to avoid him. Or they see the *bhikkhu* begging for food and they close their doors.

"*Measure accurately*"—What does it mean to "measure accurately"? To measure accurately, three hand-spans of an average-sized man should be considered equivalent to one hand-span of a buddha.

When one is constructing a dwelling, its indoor measurements should be twelve buddha hand-spans in length and seven buddha hand-spans in width. Also, reducing its length or increasing its width by one hand-span is not permitted, nor is reducing its width or increasing its length in the same way.

How much more so then does the same apply when the proper measurements for both length and width are exceeded? To exceed the limits even by up to a single handful of clay is to commit an offense. If a dwelling measures six hand-spans long and four hand-spans wide, and no one lives in it, then no offense is committed. Why not? Because then it is not a dwelling.

If a *bhikkhu* plasters a dwelling all over with clay, inside and out, above and below, he commits an offense. If it is a grass hut, he commits no offense.

The Dhamma Teacher says: At what point in time does the offense decisively occur? Is it when construction commences, or later on in the process, or when it is completed?

Answer: Any time from when construction begins until it is two handfuls away from being completed, he becomes guilty of a *dukkaṭa* offense. When he has applied the first handful of clay, he becomes guilty of a *thullaccaya* offense. When he has applied the second handful of clay, he becomes guilty of a *saṅghādisesa* offense. 765a

There are two kinds of clay—earthen clay and lime clay.

"*Places*"—Latticed windows, pillars, ridgepoles, beams, and chimneys are places where clay should not be applied.

"*The bhikkhu should bring another bhikkhu and show him the place where his dwelling is to be built*"—That is, the owner of the dwelling should bring another *bhikkhu* and show him the building site for the dwelling. The owner of the hut should first prepare the ground so that it is flat as a drum. Then he should go to the sangha and request permission to establish his dwelling there. He should make this request a second and third time. If the members of the sangha go to the site and indicate their consent, that is acceptable. If the members of the sangha are unable to go, they can send a wise *bhikkhu* to go and see whether the place is secure and free of obstacles. When this *bhikkhu* has gone and seen that it is a favorable site, he reports that the ground has been well prepared by the dwelling's owner.

"*Threat*"—That is, the threat of tigers, wolves, lions, or even ants. If ants have made an anthill on the site, he cannot build his dwelling there. If ants come in search of food, he can drive them away and then build his dwelling there. Why? Because the Tathāgata has compassion for all living beings, including *bhikkhu*s as well.

"*Inauspicious places*"—That is, others' land, or the sites of roads, or places where enemies or thieves dwell, or cemeteries, or places protected by a king's decree—all these are inauspicious places and building a dwelling in any of them is prohibited.

It should be possible to move a twelve-rung ladder with rungs placed at one-cubit intervals around all four sides of a house. It should also be possible to move grass or a cart around a house.

The remaining phrases already appear in the original Vinaya text and do not require further explanation.

Suppose a *bhikkhu* builds a large dwelling for himself, not for any other owner. If the site has not been properly designated as his, or if his dwelling exceeds the appropriate measurements, then with each step he takes in constructing it and overseeing the logistics, he becomes entirely guilty of a *dukkaṭa* offense. If he builds its walls by piling up bricks, he becomes guilty of a *dukkaṭa* offense with each brick he uses, whether they are many or few. When he gets to the last two bricks, with the first he becomes guilty of a *thullaccaya* offense, and with the second a *saṅghādisesa* offense.

If the dwelling has already been completed with clay, he incurs an offense. If he washes away the dirt from it, he commits no offense. If he builds a dwelling and stops placing the bricks and clay before he has finished, thinking, "I will complete it later," he becomes guilty of a *thullaccaya* offense. If he decides to halt construction, he becomes guilty of a *saṅghādisesa* offense. If he makes a round hole in the wall that does not reach the eaves of the roof, in order to allow light to penetrate, he commits no offense.

Suppose he builds a dwelling, leaves one remaining layer of bricks and clay to finish later, and goes off to attend to some matter and does not complete it. Then a guest *bhikkhu* comes to stay there, and when he sees that it is unfinished he completes it himself. In this case no offense is committed.

If the site is both dangerous and inauspicious, he becomes guilty of a *dukkaṭa* offense on two counts. If the sangha has not properly designated the site as belonging to its owner and the measurements of the dwelling exceed what is permitted, he becomes guilty of a *saṅghādisesa* offense on two counts.

If he begins building a dwelling but does not complete it, and then he offers it as a gift to the sangha, or even just to a single individual, and the dwelling is later destroyed or neglected, he has committed no offense.

Suppose he himself is building a dwelling, and he either completes it on his own or gets another person to complete it for him. Or he gets the other 765b
person to build it and complete it. In all these cases he becomes guilty of a *saṅghādisesa* offense. If two or three people build a dwelling together, and one of them is a *bhikkhu* while another is a novice, neither one commits any offense. Why not? Because none has his own separate dwelling. If, however, the dwelling is divided among them so that each obtains his own share of it, each becomes guilty of a *saṅghādisesa* offense.

If he piles up bricks to make a dwelling, or piles up stone, clay, or wood to make a hut, or if it is a grass hut, then even if its size exceeds the permitted measurements, or the ownership of the site has not been properly designated by the sangha, in all these cases he commits no offense.

Suppose a *bhikkhu* has a dwelling located on a dangerous or inauspicious site. If the sangha has not indicated that the dwelling exceeds the permitted measurements, he is not guilty of a *saṅghādisesa* offense. A wise person will understand the meaning here. If he builds for himself a hall for reciting the precepts, a bathhouse, a dining hall, or similar facilities, but he does

not use the building as his own residence, he is not guilty of any offense. If, however, he also uses it as his own residence, he becomes guilty of a *saṅghādisesa* offense.

"*No offense*"—That is, the very first person to commit an act, before a precept has been prescribed, as in the case of the Āḷavika *bhikkhu,* who was not guilty of any offense.

"*Applies in six cases*"—First, in the case of one's own actions; second, in the case of the actions of those who incite others; third, when the sangha has not indicated a violation; fourth, when a dwelling exceeds the permitted measurements; fifth, when a site is dangerous; and sixth, when a site is inauspicious.

This precept involves the three modes of action and three kinds of sensation.

Here ends the detailed explanation about dwellings.

"At that time the Buddha was staying in Kosambī, in the grove of Ghosita"—In this precept concerning dwellings, "Kosambī" is the name of a country.[37]

"*Grove of Ghosita*"—The place was named for a wealthy householder's son.

"*Channa*" is a person who waited upon the Bodhisatta.

"*Let the venerable sir show me the site for a dwelling*"—A lay benefactor told the *bhikkhu* Channa, "I pray, venerable sir, that you will show me a site where a dwelling should be built. I will build it for the venerable sir."

"*Holy tree*"—This was the tree that the people of the capital worshipped day and night. It was the place where a [tree] spirit dwelled.

"*Living tree*"—People believed that the tree was a sentient being.

"*Large*" (*mahallaka*)—An owner builds a large dwelling for himself. Because it is for himself, he is permitted to build it on a scale that exceeds the permitted measurements. An owner builds a large dwelling for himself, but if the sangha has not properly designated the site as his, or if the site is dangerous or inauspicious, he becomes guilty of a *saṅghādisesa* offense. The remaining phrases are just like those above concerning dwellings, and no different.

At that time the Buddha was staying at the bamboo grove in Rājagaha. At that time Dabba Mallaputta was also there.

"*Bamboo grove*"—It was encircled with various kinds of bamboo, eighteen cubits high. At each of its four corners were towers that also served as beautiful gatehouses. Seen from afar, the grove was as dense as a dark cloud. Therefore the place was called a "bamboo grove." It was also called Kalandaka. The origin of the name "Kalandaka" has already been explained above, so that explanation will not be repeated here.

"Dabba" is the name of a *bhikkhu*. "Mallaputta" is the name of a king. This royal prince renounced the world, so he was called Dabba Mallaputta. This revered elder renounced the world when he was seven years old. As his shaved hair fell to the ground he became an *arahant*. He attained the three kinds of transcendent knowledge together with the six supernormal powers 765c
and four unobstructed analytical abilities. In those matters that all disciples should know about, there was nothing he had not grasped. He was foremost among *arahant*s.

"*He went into seclusion*"—This place was tranquil and quiet, so it was called "seclusion." Emerging from *samādhi,* he said to himself, "I have now completed those disciplines that had to be practiced. I will now distribute dwellings, food, and drink to the sangha."

The Dhamma Teacher says: Why did the revered elder speak in this way? Because this was the last body and whatever training he had to undergo had already been completed. He was going to enter *nibbāna*. Just as a burning lamp that is kept in a windy place will be extinguished before long, so too is this body. So he said to himself, "I will now distribute dwellings and food and drink to the sangha." He did so because he saw *bhikkhu*s who were the sons of good families coming from distant lands to pay their respects to the World-honored One, but the lodgings were already so crowded that there was no place for them to stay.

[Therefore he thought,] "With my supernormal power I will create lodgings, couches, chairs, wool covers, cushions, and other objects. Also, one day I saw young *bhikkhu*s paying respects to eminent high-ranking monks, and they did not accept any food before the senior monks were first invited to eat. As a result they were not able to eat or drink at the proper time and they became fatigued. I will now make it possible for them to be comfortable, each obtaining what is appropriate for him, so that they do not suffer due to [lack of] food or drink. Therefore I will distribute these things in such a way that all the *bhikkhu*s are treated equally."

The Dhamma Teacher says: In his three modes of action, why did the venerable Dabba Mallaputta perform only this humble work?

Answer: He was compelled to do so because of a long-cherished desire from a past life. That is why he thought of it.

Question: When did this desire arise in Dabba Mallaputta?

Answer: In the past there was a buddha named Padumuttara. Dabba Mallaputta was born at that time into the family of a lay devotee. At that time all the people in the capital gathered together in a great assembly and invited the Buddha to come to that country. A retinue of sixty-eight thousand *bhikkhu*s surrounded the Buddha, and the great assembly made offerings to them for seven days. At that time one *bhikkhu* who was an *arahant* used his supernormal power to distribute couches, chairs, food, and drink to the great crowd.

When Dabba Mallaputta saw that *arahant bhikkhu* using his supernormal power in this way, he was greatly delighted. He went to the Buddha, bowed his head to the Buddha's feet, and then withdrew and sat to one side.

He told the Buddha, "I pray that in a future life, at the time of a future buddha, I will renounce the world, train in the path, swiftly become an *arahant,* and distribute lodgings, couches, chairs, food, and drink to the sangha, just as this *arahant* did today using his supernormal power, in no way differently."

At that time the World-honored One looked into the future to see whether this son of a good family's wish would come true or not. Having perceived
766a the future, he told Dabba Mallaputta, "A hundred thousand *kappa*s from now, there will be a buddha named Sakkamuni. When you are seven years old you will renounce the world. The moment your shaved hair falls to the ground you will become an *arahant,* and you will be known as Dabba Mallaputta. You will be endowed with the six supernormal powers, and you will surely realize your wish."

From then on Dabba Mallaputta gave alms and observed the precepts, and then he was born into a heavenly realm. When his life there came to an end, he descended to the human realm. In this way he lived out his lives in succession, until Sakkamuni appeared in this world. Then he descended from the heavenly realm and took birth in the human realm, where he renounced the world and attained the path.

When he emerged from *jhāna,* he thought to himself and then went to the Buddha, bowed his head to the Buddha's feet, and told him, "I now beg

of the World-honored One two things: first, that I may allocate dwellings to the sangha; second, that I may take on the responsibility of distributing food and drink to the assembly."

"Very well!" replied the World-honored One. "Your greed and anger have already been eliminated, so you are well suited to do this work. You should distribute couches, chairs, food, and drink to the sangha."

[Question:] Why did Dabba Mallaputta beg the World-honored One to grant these requests?

Answer: To prevent accusations against him from arising in the future.

Then Dabba Mallaputta, having received these orders from the World-honored One, went home. The World-honored One looked into the future and saw that those *bhikkhu*s who were followers of the *bhikkhu*s Mettiya and Bhummaja[38] would certainly criticize Dabba Mallaputta for being commissioned to distribute lodgings to the members of the sangha.

To prevent these accusations, the Buddha told the *bhikkhu*s, "You should ask Dabba Mallaputta to distribute lodgings to the members of the sangha. Then you should put forth this motion and ask for the monks' decision on it (*ñatti-dutiyakamma*), and send him to carry out this task."

"*Fellow practitioners*"—That is, those who share the Dhamma in common. It is also said that they practice the same Dhamma.

If the *bhikkhu*s studied the *sutta*s together, he arranged for their couches and chairs to be together in one place. Those who studied the Abhidhamma were put together, those who studied the Vinaya were put together, those who preached the Dhamma were put together, and those who practiced meditation were put together. Why? To prevent noisy quarrels among them. Those who did not work and those who engaged in idle talk were put together.

"*Those who engaged in idle talk*"—That is, those who did not practice the three kinds of action but only ate and then slept. When they woke up, they bathed and engaged in idle worldly talk, so that their bodies became fat and healthy.

Question: Why did Dabba Mallaputta put those who did not work and those who engaged in idle talk together in one place?

Answer: To bring them peace of mind so that they would attain the path. Because of their delight in the path they would be born into the heavenly realms.

"*Entered the flame samādhi*"—This is the fourth *jhāna*. When he emerged from *jhāna,* he extended his right index finger and it emitted radiant light. Instantly his fame spread throughout Jambudīpa. *Bhikkhu*s came from afar
766b hoping to witness his supernormal powers.

When they arrived, they told Dabba Mallaputta, "O friend, please arrange a place for us to stay, and put out couches and chairs for us.

Then Dabba Mallaputta asked the *bhikkhu*s, "Where would you like to stay?"

Each of them replied separately. One said, "I would like to stay on Mount Gijjhakūṭa." Another said, "I would like to stay on the slopes of the Himalayas." Another said, "I would like to stay on Mount Isigili." And another said, "I would like to stay on the continent of Uttarakuru."

In this way the various [*bhikkhu*s expressed their wishes]. So Dabba Mallaputta himself arranged a place for each *bhikkhu* to stay, and put out couches and chairs for them. He arranged for lodgings for the rest of the *bhikkhu*s as well. In all these cases, he created an enchanted body for himself, which was just like his true body and no different. After he had secured lodgings for them, he returned to the monastery in the bamboo grove and stayed there.

"*The bhikkhus Mettiya and Bhummaja*"—They were foremost among the group of six *bhikkhu*s.

"*Poor food*"—They could not obtain good food. Not only was their food of poor quality, but so also were their bedding and dwellings.

Question: Why did the followers of Mettiya and Bhummaja (called the "Mettiyabhummajakā *bhikkhus*") always obtain poor dwellings and food?

[Answer:] Because they did not possess merit from past lives. They were also the youngest members of the sangha. That is why they received poor dwellings and food.

"*A benefactor who provided good food and drink*"—This lay benefactor always prepared sumptuous food and drink for the sangha.

One day this virtuous benefactor entered the monastery, went to Dabba Mallaputta and asked him, "Venerable sir, tomorrow who among the disciples will accept my invitation?"

"The Mettiyabhummajakā *bhikkhu*s are the next ones who will accept your invitation," Dabba [Mallaputta] replied.

The benefactor was not happy to hear this. He went home and told his maidservant, "Tomorrow, prepare food for the Mettiyabhummajakā *bhikkhus*. I will have nothing to do with the matter. After this I will not provide food as I did before." He also told her, "When the Mettiyabhummajakā *bhikkhu*s arrive, set up their couches and chairs and arrange their offerings outside. Do not let them come in."

"*Yesterday*"—The Mettiyabhummajakā *bhikkhu*s gathered together with their companions in a certain place and discussed the matter, saying, "Today we should have received good food. Yesterday this benefactor came to speak with Dabba [Mallaputta]. At that time he probably told the benefactor to set up couches and chairs outside for us, and to give us coarse food and drink."

"*Wind arose in a windless place*"—A great wind arose inside a securely closed place.

"*Fire in the water*"—It is a basic fact that water extinguishes fire, but on this occasion fire emerged from water.

The Buddha said to Dabba [Mallaputta], "Do you remember doing what the Mettiyabhummajakā *bhikkhunī*[39] now accuses you of doing?"

"The World-honored One alone knows me," replied Dabba [Mallaputta]. "He is the All-knowing One. I am an *arahant* who has eliminated all desire. What need is there for me to speak?"

The Buddha addressed him again. "You cannot speak in this way. If you have done such a thing, tell the sangha that you have. If you have not, tell them that you have not." 766c

The Dhamma Teacher says: Why did the World-honored One not say directly that Dabba [Mallaputta] was not guilty, and that this Mettiyabhummajakā *bhikkhunī* was telling a lie?

Answer: Because the World-honored One had compassion for all living beings. If he were to say, "I know that that *bhikkhu* committed a *pārājika* offense," and he also told the *bhikkhu,* "I know that you are guilty of a *pārājika* offense," then the *bhikkhu* who committed it would certainly have slandered the World-honored One.

How would he have done so? "The World-honored One acts according to his feelings of hatred and love," he would have said. "Because he loves Dabba Mallaputta, he does not speak of his guilt, and because he hates me,

he says that I am guilty. The World-honored One is certainly not the All-knowing One." Because of this slander he would have fallen into hell after death.

In the future some unscrupulous *bhikkhu* may also say that he is not guilty when he is actually guilty of an offense. He will think, "The Buddha is no longer living in this world, so who will know that I am guilty?"

Therefore the Buddha told Dabba [Mallaputta], "If you have done such a thing, you should reply that you have. If not, you should reply that you have not."

"I truly have not," replied Dabba [Mallaputta]. "I would not have done so even in a dream."

"*Permanently expel the bhikkhunī*"—There are three kinds of permanent expulsion: First, that which one brings upon oneself; second, that which occurs through dissociation from one's companions; and third, as punishment. These are called the "three kinds of permanent expulsion."

[Question:] What is permanent expulsion that "one brings upon oneself"?

Answer: Bringing it upon oneself through one's own actions is permanent expulsion that "one brings upon oneself."

[Question:] What is permanent expulsion that "occurs through dissociation from one's companions?"

[Answer:] If a person commits an offense but does not leave behind or abandon his erroneous views, it is called permanent expulsion that "occurs through dissociation from companions."

[Question:] What is permanent expulsion "as punishment"?

[Answer:] To be told "You are constantly committing transgressions, so you will naturally be permanently expelled." This is permanent expulsion "as punishment."

Of these three kinds of permanent expulsion, this Mettiyabhummajakā *bhikkhunī* underwent the kind that she brought upon herself. The Buddha told the *bhikkhu*s, "You all should permanently expel the *bhikkhunī*."

The Dhamma Teacher says: This Mettiyabhummajakā *bhikkhunī* was herself pure, but others incited her to accuse him in this way. Those who incited her also should have been permanently expelled.

Why did the World-honored One order the sangha to permanently expel the Mettiyabhummajakā *bhikkhunī*? Was it because of her accusation, or was it because of the offense she committed? If she was to be expelled because

of her offense, then Dabba Mallaputta should also have been guilty. If she was to be expelled because of her accusation, then Dabba Mallaputta was not guilty.

The original Vinaya text says:

> If a *bhikkhu* falsely accuses another *bhikkhu* of committing a *pārājika* offense, he becomes guilty of a *saṅghādisesa* offense. If a *bhikkhu* falsely accuses a *bhikkhunī* of a *pārājika* offense, he becomes guilty of a *dukkaṭa* offense. The same applies when a *bhikkhunī* accuses a *bhikkhu*.

If that is the case, the Mettiyabhummajakā *bhikkhunī* became guilty of a *dukkaṭa* offense, and because of her false words she also became guilty of a *pācittiya* offense.

The Dhamma Teacher says: Falsely accusing a *bhikkhu* of a *pārājika* offense results in a *saṅghādisesa* offense, not a *pācittiya* offense. The Mettiyabhummajakā *bhikkhunī* committed a *dukkaṭa* offense, not a *pācittiya* offense. 767a
She was expelled from the sangha because she herself said that she committed an offense.

Then the World-honored One rose from his seat and went into his chamber. The *bhikkhu*s instructed the Mettiyabhummajakā *bhikkhunī* to remove her monastic robes, obtain the white robes of the laity, and put them on. They sent her away.

The Mettiyabhummajakā *bhikkhu*s saw that they had expelled the Mettiyabhummajakā *bhikkhunī,* and they told the sangha, "Because of our hatred, we encouraged the *bhikkhunī* to accuse him. This is our offense. Do not expel the Mettiyabhummajakā *bhikkhunī*."

"*Hatred*"—That is, a good heart that has changed.

"*Displeasure*"—Because of hatred, joy is lost. This displeasure is also called "mental defilement."

"*False pārājika offense*"—A *pārājika* offense that has no basis in reality.

"*Accusation*"—In this case, an accusation of something that was not seen, heard, or suspected.

"*Not seen*"—Not seen with one's own physical eyes, or with one's own divine eye.

"*Not heard*"—Not heard from any person.

"*Not suspected*"—Not suspected in one's mind.

"*Seeing and suspecting*"—A *bhikkhu* outside of a village goes into a thicket of grass to defecate. Then a woman sneaks into that thicket of grass. The *bhikkhu* comes out of the thicket first, and then the woman does. The *bhikkhu* and the woman do not know each other. Nearby is another *bhikkhu* who has seen what happened and immediately becomes suspicious. He thinks to himself, "How could these two possibly have been free of immoral intentions?" This is called "seeing and suspecting."

"*Hearing and suspecting*"—One *bhikkhu* hears another talking with a woman in the darkness. As a result, suspicion arises in his mind. This is called "hearing and suspecting."

"*Suspicions*"—Some men and women bring food and drink and enter a monastery. They get together, look at each other, have a good time together, and depart. Then the place is messy and unclean, with leftover food and drink scattered around. It has not been cleaned. The next morning a guest *bhikkhu* arrives and enters the monastery. When he sees the place, suspicious thoughts arise in his mind. He approaches a *bhikkhu* who is a longtime resident of the monastery, and realizes that the *bhikkhu*'s body gives off a fragrant smell. He becomes even more suspicious, and says to himself, "Last night this *bhikkhu* must have eaten with women and engaged in immoral sexual acts with them." These are called "suspicions."

The Mettiyabhummajakā *bhikkhunī* had not seen, heard, or suspected anything, yet she still accused him. This is called a "false accusation of a *pārājika* offense."

"*Accuses*"—If someone wishing to cause a *bhikkhu* to regress and fall away from pure practices tells him, "You are guilty of a *pārājika* offense," the accuser becomes guilty of a *saṅghādisesa* offense. If he encourages others to accuse the *bhikkhu,* with each word that is spoken he becomes guilty of a *saṅghādisesa* offense. If he sends a written message, he is not guilty of any offense.

There are four kinds of accusations: First, accusations concerning the precepts; second, accusations concerning behavior; third, accusations concerning mistaken views; and fourth, accusation concerning wrong livelihood.

Question: What is meant by "accusations concerning the precepts"?

Answer: If someone accuses a *bhikkhu* of committing one of the four kinds of *pārājika* offenses or one of the thirteen kinds of *saṅghādisesa*
767b offenses, these are called "accusations concerning the precepts."

Accusations concerning the two *aniyatā* (indeterminate offenses), the *nissaggiya* (offenses that require forfeiture of that which has been improperly obtained), the ninety *pācittiya* (offenses that require confession and expiation), or the various *sekhiya* (rules for conduct) are all "accusations concerning behavior."

"*Accusations concerning mistaken views*"—"You say that this body has an 'I,' a self." This is called an "accusation concerning mistaken views."

"*Accusations concerning wrong livelihood*"—"You seek to profit from keeping the precepts." This is called an "accusation concerning wrong livelihood."

There are four additional kinds of accusations: First, disclosing an act; second, disclosing the nature of an offense; third, dissociation from companions; and fourth, not participating in religious ceremonies together.

"*Disclosing an act*"—For example, to say "You have committed lewd acts with a woman." This is called "disclosing an act."

"*Disclosing the nature of an offense*"—For example, to say "You have become guilty of a grave offense." This is called "disclosing the nature of an offense."

"*Dissociation from companions*"—To say "I will not live with you anywhere." This is called "dissociation from companions."

"*Not participating in religious ceremonies together*"—That is, not participating in the recitation of precepts at the *uposatha* ceremony, or *pavāraṇā,* or any other official acts of the sangha. This is called "not participating in religious ceremonies together."

If one says "You have committed a grave offense and you are no longer a monk or a son of the Sākiya clan," by speaking in this way he becomes guilty of an offense.

If the accused says, "Why do you not pay respects to me?" and the other person replies, "You are not a monk or a son of the Sākiya clan," the one who replies in this way becomes guilty of a *saṅghādisesa* offense.

If, however, he says, "The Dhamma Teacher himself knows, so why should I speak of these pointless matters?", then in speaking these words he commits no offense.

The Dhamma Teacher says: "Accuser" and "accused" will be explained in detail later.

If the accuser goes together with the accused before the sangha and says "I pray, venerable sirs, that you will be pleased to decide this matter for us, and we will also be pleased to abide by your decision," the sangha should decide the matter for them.

Suppose, however, that he says, "The sangha must decide this matter for me without delay. If it does so, I will uphold its decision. If not, I will not accept it." When he speaks in this way the sangha should tell him, "For the time being, pay homage to the Buddha and recite his teachings. Later we will decide this matter for you."

If the matter is delayed until it grows dark outside, the offender tells the sangha, "It is already dark outside. For now I will go home."

The sangha replies, "Very well."

When he wakes up the next morning, he comes back to the sangha and again seeks their decision on the matter.

"Go home for now," the sangha replies.

This same sequence should be repeated three times. Once it has been carried out three times, and his mind has become pliant and subdued, the sangha should take up the matter for decision.

Even if he makes his request three times, if his mind is still rigid and he speaks coarsely and aggressively, the sangha should tell him, "This place has few Vinaya masters, so we cannot decide this matter for you here. You should go to another monastery to seek a decision."

The sangha at the next monastery then questions him, saying, "Have you already sought a decision from the sangha?"

He replies, "I have already sought it, and the sangha instructed me to come here."

The sangha tells him, "If that is the case, then there are no Vinaya masters here either. You should go to another monastery instead."

In this way he goes from one monastery to another seeking a decision, but cannot obtain it.

With his mind now pliant and subdued, he goes back to the original
767c monastery and tells the sangha, "In several places we sought a monk who could help us, but no one could decide the matter. I pray, venerable sirs, that you will decide this matter for us. We will gladly abide by your decision."

Then the sangha should decide the matter according to the law. The sangha asks the accused, "Have you done this thing or not?" The sangha should make a unanimous official declaration and end the dispute.

If a shameless one who has no sense of shame accuses one who is remorseful, and the accused is wise but the accuser is not, then when they come to the sangha, they should put a stop to it by thoroughly investigating and resolving the matter.

If this *bhikkhu* who is making the accusation is foolish and his replies are erroneous, the sangha tells him, "You are ignorant and do not understand this matter. How can you accuse anyone? You should reach an agreement with him and go home. Do not raise this issue again."

If the accuser is wise and is able to reply before the sangha to their questions about what has been seen, heard, or suspected concerning the offense in question, then the sangha should question the accused and tell him, "If you have committed an offense, the sangha will have it rectified accordingly." If he has not committed any offense, the sangha should reply to both parties, "Each of you can go home."

If a modest *bhikkhu* accuses a shameless one, and if the accuser is deluded, then when they come to the sangha, the sangha should question the accuser in certain ways, saying, "Why do you accuse him? Does your accusation have to do with his keeping the precepts, or with his behavior in general?"

The Dhamma Teacher says: Why does the sangha guide the modest one and not the shameless one? Is the sangha influenced by love or hate, fear or delusion?

Answer: No, it is not. Why not? Because this is done with the intention of subduing the shameless one, so that the modest one can live in peace. If the sangha guides the shameless one, he will be further strengthened in his evil actions. The modest one lacks strength and cannot live in peace. That is why the sangha does not guide the shameless one.

If the accuser and the accused are both modest, the sangha should gently explain the teachings and guide them, saying, "If you have offended each other, you should apologize to each other. You should each go home and live together in harmony." If they still accuse each other, the sangha should repeat this process up to three times, guiding them and helping them to get

along. Then, if they still do not agree to put aside their differences, the matter should be decided according to the law.

The Dhamma Teacher asks: What is the beginning, middle, and end of this accusation?

Answer: When the parties first seek an audience with the sangha, this is the beginning of the accusation. When the matter is brought before the sangha, this is its middle. When the sangha terminates the dispute by determining whether an offense has been committed or not, this is its end.

Question: How many origins do accusations have? How many aspects do they have?

Answer: Accusations have two origins, three bases, and five aspects. What is meant by the "two origins"? Accusations that are supported by evidence, and accusations that are baseless. These are called the "two origins." What is meant by the "three bases"? Seeing, hearing and suspecting. These are called the "three bases." What is meant by the "five aspects"? First, the timing of the accusation; second, whether it is true and not false; third, whether it is motivated by compassion rather than anger; fourth, whether it is meaningful; and fifth, that it should not be influenced by desire or fear.
768a These are called the "five aspects."

"Whether he is questioned or not"—If one person falsely accuses another of a *pārājika* offense, but then when the sangha questions them, two or three people, or even one person, appear before the sangha and explain of their own accord that the offense was in fact committed, the accuser becomes guilty of a *saṅghādisesa* offense.

The Dhamma Teacher says: There are four kinds of dispute, beginning with an exchange of words and the like.

What is the meaning of "dispute"? A dispute is a quarrel over an offense. This is called a "dispute."

Question: Is a verbal dispute good, evil or morally indeterminate?

Answer: It may be good, evil, or morally indeterminate.

How is it good, and how is it evil? It is called "good" when a lawful method of argumentation is employed. When that is not the case, it is called "evil." If the method of argumentation is neither lawful nor unlawful, it is called "morally indeterminate."

The Dhamma Teacher says: Later I will explain the three other kinds of dispute.

If one person makes statements to another such as "You are a novice," "You are a lay devotee," "You are a non-Buddhist," "You are a Nigaṇṭha (Jain)," "You are a eunuch," "You are a hermaphrodite," "You are an animal," "You killed your father," "You killed your mother," "You killed an *arahant,*" "You broke the unity of the sangha," or "You shed the blood of the Buddha," the accuser becomes guilty of a *saṅghādisesa* offense.

"*Doubt*"—That is, doubt concerning something a person has seen or heard. Doubt is uncertainty. It is also said to be forgetting the particular time or day that a prior incident occurred.

The Dhamma Teacher says: The remaining phrases are easy to understand. If a *bhikkhu* falsely accuses another person of a *pārājika* offense, he commits a *saṅghādisesa* offense. If he accuses another of a *saṅghādisesa* offense, he becomes guilty of a *pācittiya* offense. If he accuses the other person with regard to his behavior, he becomes guilty of a *dukkaṭa* offense. If one person, out of hatred for another, accuses him in his absence, the accuser becomes guilty of a *pācittiya* offense. If he accuses the other in his absence with regard to his behavior, the accuser becomes guilty of a *dukkaṭa* offense.

"*No offense*"—The first person to commit an act when a precept has not yet been prescribed and those who are mentally unbalanced or afflicted with illness do not commit any offense.

This precept concerns an offense that originates in physical and mental actions. Therefore the original Vinaya text says: It is a physical, verbal, and mental act, and an intrinsic offense.

Here ends the detailed explanation of the precept concerning accusations.

At that time the Buddha was staying in the city of Rājagaha, in the bamboo grove in the forest of Kalandaka.

The Mettiyabhummajakā *bhikkhu*s, while descending from Mount Gijjhakūṭa, saw a pair of sheep copulating.

One [*bhikkhu*] told his companions, "We will name this ram Dabba Mallaputta and this ewe the Mettiyabhummajakā *bhikkhunī*."

The other *bhikkhu*s replied, "Very well!"

"I will now accuse Dabba Mallaputta of this act," he said, "and we will not be defeated."

Delighted with this plan, they went back to the sangha together and said, "We saw Dabba Mallaputta and the Mettiyabhummajakā *bhikkhunī* committing a sexual act together."

Upon hearing the words of the Mettiyabhummajakā *bhikkhu*s, the whole sangha gathered together at once to decide the matter.

768b The sangha asked the Mettiyabhummajakā *bhikkhu*s, "Where exactly did you see Dabba Mallaputta and the Mettiyabhummajakā *bhikkhunī* committing a sexual act together?"

They replied, "We came down from Mount Gijjhakūṭa and went into a village to beg for alms. On the way we encountered Dabba Mallaputta and the Mettiyabhummajakā *bhikkhunī* talking together in a suggestive way."

The members of the sangha asked Dabba Mallaputta, "Where were you at that time?"

"In my dwelling in the bamboo grove," Dabba [Mallaputta] replied.

"What were you doing?"

"I was distributing food and drink to the members of the sangha," he replied to the members of the sangha.

"Whom do you know who saw you there?"

"The entire sangha saw me there."

A questioner puts this question to the sangha in the form of an official statement. "At such and such time, did the members of the sangha definitely see Dabba [Mallaputta] distributing food and drink to its members?"

"Yes, we actually saw him distributing food to the sangha," they replied.

The sangha again questioned the Mettiyabhummajakā *bhikkhu*s. "Your statements do not match those of the sangha. This must be some trick of yours, and your accusation cannot be true."

When the sangha had questioned them three times in this way, the Mettiyabhummajakā *bhikkhu*s replied, "Yes, it was indeed a trick."

The sangha then reproached the Mettiyabhummajakā *bhikkhu*s, saying, "Why have you substituted the name Dabba [Mallaputta] for something else?"

[Question:] What is "substitution"?

[Answer:] "Substitution"—Dabba [Mallaputta] was a man, but the ram was not. The ram was called Dabba to take his place. This is called

"substitution." The ewe was called the Mettiyabhummajakā *bhikkhunī* to take her place. This is also called "substitution." Why? Because one situation resembled the other.

Therefore the original Vinaya text says:

> If something is partially the case, or partially resembles something else. The phrases that follow are easy to understand, and require no detailed explanation. This is called "substitution."

"*Of the same class*"—Suppose a man from the same *khattiya* class as a certain *bhikkhu* renounces the world. When this man sees the *bhikkhu* engaging in a sexual act, he accuses the *khattiya bhikkhu,* saying, "You have committed a *pārājika* offense."

The sangha questions him, saying, "Did you really see this *khattiya bhikkhu* engaging in a sexual act?"

"Yes, I really saw him," he replies. With every word he utters, he becomes guilty of a *saṅghādisesa* offense.

With regard to characteristics, name, and dwelling, when one person sees and accuses another, whether he commits an offense or not is as explained above.

"*No offense*"—Those who have actually seen another person committing an offense, as well as the first offender when no precept has yet been prescribed and those who are mentally imbalanced, are not guilty of any offense.

Here ends the detailed explanation of the second kind of accusation.

"At that time the Buddha was staying in a monastery in the bamboo grove at Rājagaha." This matter is described in the precept concerning breaking of the unity of the sangha. Then Devadatta went to visit Kokālika, Kaṭamoraka Tissa, Samuddadatta, and [Khaṇḍadatta,] the son of the lady Khaṇḍā.

When he arrived he spoke to the elders, saying, "Together we will destroy the unity of the sangha and the dignity of the Tathāgata." Later I will explain in detail in the *Khandhaka* the causes and conditions for breaking the unity of the sangha.

"*Very well, venerable sir*"—These are the words of his request. "I pray that 768c
all the *bhikkhu*s will live their entire lives in the forest. This is what it means to accept ascetic practices. When a *bhikkhu* goes back to live in a village,

he commits an offense. I pray that the Buddha will prescribe these kinds of precepts for the *bhikkhu*s." The same thing occurred with the other four rules.

"*We will let people know*"—"If the Buddha does not respond to our request, we ourselves will carry out these practices and let people know that we have few desires and are content. Then the mind of great virtue will arise in them."

When the Buddha heard that Devadatta intended to break the unity of the sangha by requesting these five rules, he thought to himself, "Because of his inclination to seek profit for himself, this man will certainly fall into hell."

The Buddha reflected, "If I grant these five rules to Devadatta, many sons of good families who have renounced the world will try to uphold them and have difficulties in the path."

Therefore the original Vinaya text says:

> Stop, stop! O Devadatta, do not establish these rules. Whether they wish to stay in a forest or a village, the sons of good families may each do as they please, and this will not be an obstacle in the path.

The ascetic practices include begging for alms, collecting discarded rags for clothing, living under a tree for two weeks, and refraining from eating fish and meat.

The Buddha said that food subject to three kinds of doubt should not be eaten.

What are the three kinds of doubt? First, seeing; second, hearing; and third, suspecting. What is meant by "seeing"? When a *bhikkhu* sees that his benefactor has killed a living being on his behalf. What is meant by "hearing"? When he hears that his benefactor has killed a living being on his behalf. What is meant by "suspecting"? When he suspects that he has killed a living being on his behalf.

"*If he has seen and suspected*"—What is meant by "seen and suspected"? Suppose a *bhikkhu* comes out of the forest and goes into a village to beg for alms. On the way he encounters some laymen who are going into the mountains to hunt. The next day there is a great gathering in the village. The *bhikkhu*s obtain meat at the gathering, and they think to themselves, "Yesterday we saw the benefactors go out to hunt for this meat." So they suspect that meat was obtained through hunting. This is called "seen and suspected." Eating such food is prohibited.

Suppose a benefactor says, "Originally I went hunting for the king and for myself, not for the *bhikkhu*s. Venerable sirs, feel free to eat." Under these circumstances, if a *bhikkhu* eats the food he does not commit any offense.

"*Hearing and suspecting*"—A *bhikkhu* who lives in the forest hears that the people in a village are going hunting and that they are planning a gathering. A benefactor then invites the *bhikkhu* to eat, but doubt arises in the *bhikkhu*'s mind about the source of the food. In this case, eating the food is an offense.

Suppose his benefactor says, "I went hunting for myself, not for the *bhikkhu*s." Under these circumstances, eating it is not an offense.

This is called "hearing and suspecting." If a *bhikkhu* does not see, hear, or suspect that killing was done on his behalf, he can eat the food without becoming guilty of any offense.

"*Sees but is permitted to eat*"—What is meant by "sees but is permitted to eat"? Suppose a *bhikkhu* sees a man slaughtering an animal, but not on his behalf. If later he obtains the meat and eats it, he does not become guilty of any offense. In this case it is said that he "sees but is permitted to eat." If he obtains such meat later and eats it, he is not guilty of any offense. This is said to be a case in which, although he has seen an animal being slaughtered, he is still permitted to eat and commits no offense.

"*Hearing*"—A *bhikkhu* himself hears the sound of an animal being slaughtered, but it is not being done on his behalf. If he obtains this meat, he is permitted to eat it and does not become guilty of any offense. This is 769a
called "hearing."

"*He suspects but is permitted to eat*"—He is not guilty of any offense.

"*Suspecting*"—Suppose a *bhikkhu* goes into a village to beg for alms. He sees that the meat offered to him is fresh and does not dare to accept it. If his benefactor tells him that the animal was not slaughtered on his behalf, he is permitted to eat it and does not become guilty of any offense. This is said to be a case in which "he suspects but is permitted to eat."

If a benefactor slaughters an animal on behalf of a *bhikkhu*, but the *bhikkhu* does not see it, hear it, or suspect that it is the case [that the animal was slaughtered for him], he is permitted to eat the meat and does not become guilty of any offense.

Suppose a lay devotee invites two [*bhikkhu*s] to eat. The lower-ranking of the two thinks to himself, "The animal was surely slaughtered on behalf of the senior *bhikkhu,* and not for me. So if I eat it I will not be committing

any offense." Meanwhile, the senior *bhikkhu* also thinks to himself, "The animal was surely slaughtered on behalf of the junior *bhikkhu,* and not for me. So if I eat this meat I will not be committing any offense." In this case each one suspects that the killing was done on behalf of the other person, and with this thought in mind, both the senior and junior monks eat the meat together. Neither commits any offense.

Suppose a person slaughters an animal on behalf of a *bhikkhu*. The *bhikkhu,* unaware of what has happened, eats the food. If he finds out after he has already eaten it, he commits no offense.

If a *bhikkhu* obtains meat to eat, he should first ask what kind of meat it is and then eat it. Why? Because he wishes to distinguish what is permitted and what is not permitted for him to eat. The meat of a bear and that of a hog resemble each other. Besides these two kinds of meat, there may be other kinds that resemble each other. Therefore a *bhikkhu* should ask.

"*Delighted*"—Devadatta requested the five rules, but the World-honored One did not grant his request.

Delighted, Devadatta thought to himself, "Now I will surely be able to break the unity of the sangha. "Upon hearing these words, Kokālika became deeply distressed, just as though he had taken a poisonous medicine and in no way different.

Devadatta admonished his companions. "Why are you distressed?" he said. "Those who have renounced the world to search for the path should strive diligently. The monk Gotama also had this Dhamma, though not for all of his life. I will uphold this Dhamma for the rest of my life. Why are you distressed?" Hearing this, his companions were delighted and followed him.

The Dhamma Teacher says: Devadatta was deluded, and did not realize or perceive that he was heading for Avīci Hell. He was delighted, paid homage to the Buddha, and departed. Returning to his companions, he told Kokālika and the others, "We all must practice these five rules to let people know that we have few desires and are content."

"*Many desires and no contentment*"—That is, when a *bhikkhu* receives clothing, food or drink, he does not exercise moderation. This is called "many desires and no contentment."

Devadatta told his companions, "The monk Gotama constantly thinks about how we, his disciples, will obtain clothing, food and drink without difficulty. He is a man with many desires and no contentment."

The Buddha told Devadatta, "Do not indulge in the act of breaking the unity of the sangha. This is a grave offense. The unity of the sangha is like that of water and milk, and its members engage in peaceful practices as one. When someone breaks the unity of such a sangha, he will suffer in Avīci Hell for one *kappa*. If he is able to reunite the sangha whose unity has been broken, he will rejoice in the heavenly realms for one *kappa* and receive the merit of the Brahmā heavens." 769b

The *bhikkhu*s expounded the Dhamma to Devadatta in various ways. Good *bhikkhu*s saw that he was breaking the unity of the sangha, and they advised him in various ways and made the situation clear to him.

"*With minds and bodies as one, the unity of the sangha is like that of water and milk*"—"*Minds as one*"—They have identical thoughts. "*Bodies as one*"—They share the same physical existence and observe the *uposatha* ceremony as one.

What is meant by "bodies not as one"? Even when they are in the same place, their minds stray from the Dhamma. This is called "same appearance but minds not as one."

"*Upholding and not abandoning*"—That is, taking up the matter of breaking the unity of the sangha and not setting it aside. This is said to be "upholding and not abandoning."

"*The bhikkhus admonish this bhikkhu*"—The modest *bhikkhu*s admonish such a *bhikkhu* in this way, "Do not break the unity of the sangha. Let the sangha be united and live as one." The *bhikkhu*s should admonish him three times; if he abandons his plans, that is fine. If he does not abandon his plans, then with the first admonition when he does not abandon them he becomes guilty of a *dukkaṭa* offense; with the second, a *thullaccaya* offense; and with the third, a *saṅghādisesa* offense.

"*An admonition from outside*"—The *bhikkhu*s hear that someone intends to break the unity of the sangha. They go to visit him and reproach him, saying, "O friend, do not break the unity of the sangha. To do so is indeed a grave [offense]." If he abandons his plans, that is fine. If he does not, they should seize him by his hands, drag him before the sangha, and tell him, "Do not break the unity of the sangha." They should admonish him in this way three times. Outside of the sangha, they should admonish him three times with gentle words. Then he should be brought before the sangha again and reproached three times with gentle words. If he still does not abandon his

plans, he becomes entirely guilty of a *dukkaṭa* offense. If he abandons his plans, that is fine. If he does not, he should be admonished by means of a four-announcement ceremony (*ñatti-catutthakamma*).

If he does not abandon his plans when the first declaration (*ñatti*) is made, he becomes guilty of a *dukkaṭa* offense. If he does not abandon them when the resolution is repeated for the first time, he commits a *thullaccaya* offense; and when it is repeated for the second time he becomes guilty of another *thullaccaya* offense. If he does not abandon them even with the third repetition, he becomes guilty of a *saṅghādisesa* offense.

Question: In this threefold repetition, does he become guilty of a *sanghādisesa* offense at the beginning, middle, or end?

Answer: He becomes guilty only at the very end.

"*The first one to commit an offense*"—That is, Devadatta.

Question: In the case of the other precepts, the very first person to commit an offense is not considered to be guilty, so Devadatta also should not be considered guilty.

Answer: Even when the sangha admonished him three times, he did not abandon his plans. Therefore he committed an offense.

The Dhamma Teacher says: The phrases that follow are easy to understand. They require no detailed explanation.

This precept has three elements—physical acts, verbal acts, and mental acts—and involves the sensation of pain.

Here ends the explanation of the precept concerning breaking the unity of the sangha.

At that time the Buddha was staying at a monastery in the bamboo grove in Rājagaha.

In the second precept concerning breaking the unity of the sangha: *"Helping to break the unity of the sangha"*—Delighting in, accepting, and following the procedure [for breaking the unity of the sangha].

"[*Creating*] *separate factions*"—That is, not to observe the *uposatha* ceremony, recite the precepts, or participate in the *pavāraṇā* ceremony together, and thus help to break the unity of the sangha so as to prevent it from flourishing. This is called "[creating] separate factions."

769c "We should approve"—If we speak to him in this way, we should all acknowledge and be aware of it.

"O elders, do not help him to break the unity of the sangha. Help maintain the unity of the sangha. When the sangha is united, its members rejoice and do not quarrel, and live in harmony together like water and milk." The rest of the passage is easy to understand. The remaining phrases are as explained above concerning breaking the unity of the sangha, and are in no way different.

Here ends the second precept concerning breaking the unity of the sangha.

"At that time the Buddha was staying at Kosambī, in the grove of Ghosita."

In the precept concerning those who are difficult to talk to because of their evil nature: "*Misconduct*"—Various kinds of physical and verbal acts; to practice unwholesome acts.

"O friends, why do you speak to me in this way?" These are arrogant words.

The Dhamma Teacher says: I will now explain their meaning. This *bhikkhu* with an evil nature did not accept the other *bhikkhu*s' advice. He told them, "You should not advise me. I will advise you instead. Why? Because this buddha belongs to my family. Why? Kanthaka and I followed the Buddha into the mountains to train in the path. He did not see even a single one of you, his attendants, O friends. The Buddha attained the path and set in motion the wheel of Dhamma. Therefore this buddha belongs to my family. The Dhamma also belongs to my family. So it is I who should advise you, O friends, rather than you advising me."

The Dhamma Teacher says: Why did the *bhikkhu* Channa not say that the sangha also belonged to his family? Because he had quarreled with the sangha, he could not say that the sangha also belonged to his family.

"O friends, you are like leaves that have fallen to earth from heavenly trees, swept together by the wind into one place; or like weeds floating on the surface of the water, swept together by the wind into one place. O friends, you have renounced the world from various different families to enter into the Buddha-Dhamma, and it is still this way. Therefore, O friends, you should not advise me. I should advise you, O friends!"

In this way, he presented himself as someone that his companion *bhikkhu*s could not speak to about the teachings of the *Pātimokkha*. Because of his pride he did not accept their words.

"*Should be able to speak together*"—According to the *Pātimokkha,* his words confessing his guilt would have freed him from the offense, so that the Buddha-Dhamma could flourish. The phrases that follow are easy to understand.

Here ends the detailed explanation of the precept concerning those who have an evil nature.

End of Fascicle Thirteen of *The All-pleasing: A Commentary on the Rules of Discipline*

Fascicle Fourteen

770a

"At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove."

"*Dishonor other families*"—There were two *bhikkhu*s, one named Assaji and the other Punabbasu.

"*Lived in Kiṭāgiri*"—This is the name of a village. These two *bhikkhu*s always lived in the monastery in this village, where they managed the monastery's affairs. For that purpose they often visited householders to talk with them, and they had no sense of shame.

"*Bhikkhus who dishonor other families*"—These *bhikkhu*s, Assaji and Punabbasu, were the most senior members of the group of six *bhikkhu*s whose behavior first led the Buddha to prescribe the precepts.

Assaji and Punabbasu were originally farmers who toiled together to cultivate their rice paddies. [One day] they discussed the matter. "We are struggling to cultivate our rice paddies," they said. "We can renounce the world together. In the community of the Buddha-Dhamma of course we will receive clothing and food."

"Very well!" they said. "Let's do it." Next they wondered, "Under whose guidance should we renounce the world? We will renounce the world under the guidance of Sāriputta and Moggallāna."

Having made this plan, they went to Sāriputta and Moggallāna and asked to be permitted to renounce the world. Sāriputta and Moggallāna at once granted them renunciation and initiation in the full set of precepts. When they had mastered the recitation of the *Pātimokkha* and completed five years of monastic training, two companions joined them—first, the *bhikkhu* Paṇḍukalohitaka, and second, the *bhikkhu* Mettiyabhummaja.

The four of them spoke among themselves, saying, "Here in Sāvatthi there are times of abundance and times of famine. It is not a good idea for us all to live together in one place. We should split up and go off to other countries."

The other three spoke to the *bhikkhu* Paṇḍukalohitaka, saying, "O friend, where would you like to live?" "I would be happy to stay in the city of Sāvatthi," Paṇḍukalohitaka replied.

"The people of this capital have five hundred seventy thousand houses," they said. "On the outskirts of the city of Sāvatthi there are eighty thousand villages. The land area measures one hundred *yojana*s in length and breadth. Stay and live here. There are many different kinds of flowering fruit trees, such as mango, jackfruit, and coconut, among others. There are also flowering trees such as *campaka*, marigold, and jasmine, among others. With these flowering trees and fruit trees, you will teach and guide the householders and their wives. If any householders would like to renounce the world, you should ordain them and allow them to do so, and this will cause the number of your followers to increase."

Then they asked the *bhikkhu* Mettiyabhummaja, "Where would you like to live?" "I would like to live in Rājagaha," he replied.

770b "The people of the capital of Rājagaha have eight hundred million houses. On the outskirts of the city there are eighty thousand villages. The land area measures three hundred *yojana*s in length and breadth. You should plant many flowering trees and fruit trees in this land, and you should ordain people and allow them to renounce the world. All of this is as explained above, in no way different."

Next they asked Assaji, "Where will you live?" "I would like to live in the village of Kīṭāgiri," Assaji replied.

"Food and drink are abundant in this village," they said, "and crops are harvested three times a year."

Next they asked Punabbasu, "Where would you like to live?" "I would like to stay with Assaji," Punabbasu replied.

"You should both carefully prepare your dwellings. The place has many flowering trees and fruit trees. Therefore you will teach and guide the householders and their wives."

Then these four *bhikkhu*s went off to live in their respective places; each went to his home, maintained his dwelling, ordained people, and allowed them to renounce the world. There were five hundred disciples in each of these three places, for a total of one thousand five hundred *bhikkhu*s.

The disciples of Paṇḍukalohitaka all upheld the full set of precepts. Along with their disciples they followed the Buddha as he traveled throughout the country. They kept the precepts that the Buddha prescribed and did not violate them, though they did violate precepts that had not yet been prescribed.

The other three [*bhikkhu*s], however, lived wherever they liked and had no sense of shame. They violated all the precepts, both those the Buddha had prescribed and those that he had not yet prescribed. These evil *bhikkhu*s did what should not have been done and practiced what should not have been practiced.

Therefore the original Vinaya text says, "*Plant flowering trees*"—They themselves plant or encourage others to plant; they plant one flowering tree or many; they themselves water the trees or encourage others to do so; they themselves dig into the earth to make ponds or encourage others to do so; or they store water to use for washing and bathing or for watering flowering trees. None of these are good things for a *bhikkhu* to do.

If one [*bhikkhu*] is making a pond for the sangha, he is not permitted to do the work himself. If he encourages others to dig using only words that are permitted, he does not commit any offense. If he is creating a grove for the sangha and he does the work himself or plants trees himself in order to have cool shade for the sangha, in all these cases he can use words that are permitted to request help.

If one [*bhikkhu*] plants flowering trees and fruit trees for the purpose of teaching and guiding householders and their wives, then whether he plants them himself or encourages others to do so, in either case he becomes entirely guilty of a *dukkaṭa* offense. If he plants them on behalf of the Buddha or sangha, however, he commits no offense. The only exception is that he cannot dig into the earth in a way that will harm seeds.

If he plants fruit trees for the sangha and then eats the fruit, he commits no offense.

If water has no insects in it, he is permitted to water them himself or to encourage someone else to do so without becoming guilty of any offense.

The Dhamma Teacher also says: He can encourage others to plant using words that are permitted.

What is meant by "words that are permitted"? Words such as "You should keep this tree alive, do not let it die." An attendant can take care of the trees at the appropriate time and water them. He is not permitted, however, to string garlands of flowers for laypeople, or even to string together scattered flowers for them to wear. The only exception is if such garlands are to be used as offerings to the Three Treasures.

"*Dancing is not permitted*"—Shaking the body, even by lifting a hand, is not permitted.

770c "*Does not commit any offense*"—If a layman asks a *bhikkhu* to chant a *sutta* or spell in order to pay homage to the Buddha, or if he requests that a *bhikkhu* ring the chime to announce a gathering of *bhikkhu*s for offerings or other kinds of religious activities, a *bhikkhu* who renders this service to him does not commit any offense. The remaining phrases from the Vinaya are easy to understand.

If a *bhikkhu* is sick and has no medicine, and he makes an offering of flowers, fruit, or other food and drink in exchange for medicine, he commits no offense.

If one [*bhikkhu*] goes to serve a householder, then once he leaves the monastery, with each step he takes he becomes guilty of a *dukkaṭa* offense. If he obtains food and drink, with each mouthful he becomes guilty of a *dukkaṭa* offense. Even if he just transmits messages for a householder, or responds to his requests, in all these cases he becomes guilty of a *dukkaṭa* offense, except when he serves the five kinds of disciples of the Buddha who have renounced the world. Then he commits no offense. If his father or mother is sick, or if an attendant of the sangha is sick, then if he serves someone in order to obtain medicine for them he does not commit any offense.

Here ends the detailed explanation of the precept concerning dishonoring other families.

Having completed the disciplinary procedure of *parivāsa,* a *bhikkhu* must then undergo *mānatta* for six nights.

"*Undergo mānatta*"—This is translated into Chinese as "subduing pride," or "humility."

"*Humility*"—To accept an official act of the sangha.

Reinstatement (*abbhāna*) is granted by a group of twenty members of the sangha. "*Reinstatement*"—Translated into Chinese as "called to enter," it is also said to be the "nullification of an offense."

What is meant by "*called to enter*" and "*nullification of an offense*"? To take part in the same *uposatha* ceremony and recite the precepts together at the *pavāraṇā* ceremony. Because these ceremonies are observed together, this is said to be "called to enter" and "nullification of an offense."

The Dhamma Teacher says: Here ends the detailed explanation of the thirteen *saṅghādisesa*s.

Next come the two *aniyatā* offenses.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*Timely inquiry*"—If *a bhikkhu* sees that no one else is present, he can ask a female lay devotee, "Are you distressed, tired, hungry, or thirsty? Does your husband treat you kindly?" He speaks to the lay devotee in this way, asking her these questions.

"*Looks for a time to preach the Dhamma*"—He looks for the right person and opportunity to preach the Dhamma.

"*Preaches the Dhamma*"—That is, he explains the five precepts or the eight precepts, or he explains about food for those who leave the sangha and then return, or about the distribution of food by means of tally sticks, or about food offered every two weeks. In this way he preaches the Dhamma by explaining various topics.

"*Many children*"—A certain lay devotee gave birth to ten sons and ten daughters. This is called "many children."

"*Many grandchildren*"—This lay devotee's sons and daughters had twenty children each, so in all her children and grandchildren numbered four hundred and twenty. The people of that country saw that Mother Visākhā had many children and grandchildren, both male and female, and they all spoke among themselves about what a wonderful person she was. When there was a marriage, each of them came to welcome the newcomer, and it became a custom.

This was a place where people could engage in sexual misconduct.

"*Sit in a secluded place*"—A *bhikkhu* sits with a woman, or a woman is sleeping and a *bhikkhu* sits with her, or a *bhikkhu* is sleeping and a woman sits with him, or both are sleeping, or both are sitting. Therefore the original Vinaya text says, "Secluded from view and inaudible."

What is meant by "secluded from view"? To be out of people's sight. 771a

What is meant by "inaudible"? It is like being with a deaf person, a person who is both deaf and blind, someone who is asleep, or a woman.

"*Trustworthy words*"—This female lay devotee was a disciple. Therefore the original Vinaya text says, "She had attained the realization of the path. This is called a 'trustworthy female lay devotee.'"

If a *bhikkhu* says, "I was sitting together with a female lay devotee," then if any offenses are committed, each should be dealt with according to the *bhikkhu*'s words, not according to the female lay devotee's words. Why? Because what someone has seen or heard is not necessarily true.

The Dhamma Teacher says: I would now like to explain this matter. In Mallikārāma Grove lived a *bhikkhu* who had eliminated all desire. One day he went to his benefactor's home, entered a room, and sat down. A female lay devotee stood leaning against a bed, facing the *bhikkhu* but some distance away from him. Outside was an ordinary *bhikkhu,* who then went into the house to beg for alms. From afar he saw the *bhikkhu* and the female lay devotee facing each other.

"They are sitting together on the bed," he said to himself. He continued to stare at them. The *bhikkhu* who had eliminated all desire thought to himself, "This *bhikkhu* will say that I was sitting together with this woman on the bed."

Each one went home. The *bhikkhu* who had begged for alms wished to expose the other's offense. He went to the dwelling of the *bhikkhu* who had eliminated all desire and knocked on the door, seeking permission to enter. The *bhikkhu* who had eliminated all desire knew of the other's intentions, so at once he used his supernormal power to go out through the ridgepole of the roof, where he sat floating in the air. The other *bhikkhu* came in and searched everywhere for him, but could not find him. Then he saw the other *bhikkhu* floating in the air.

He told him, "Venerable sir, you possess supernormal power. Why did you go into a householder's home and sit alone with a woman on a bed?"

Then the *bhikkhu* who had eliminated all desire replied, "O friend, merely entering the home of a householder is already an offense. O friend, it will be good if you protect me."

The Dhamma Teacher says: What he saw was not really the case. Therefore merely entering the home of a householder is already an offense. For this reason, seeing is not to be trusted.

If a *bhikkhu* intends to go into a village because he would like to sit together with a woman in a secluded place, then the moment he gets dressed and picks up his almsbowl he becomes guilty of a *dukkaṭa* offense. Once he sets off, with each step he takes he becomes entirely guilty of a *dukkaṭa* offense. When he reaches the house of his benefactor, goes into a secluded

place, and sits down there, he becomes guilty of a *pācittiya* offense. If he goes out and then returns to sit there again, each time he sits down he becomes guilty of a *pācittiya* offense. If he sits in the company of many women, he becomes guilty of many *pācittiya* offenses.

If a *bhikkhu* is already sitting in a secluded place, however, and a woman comes in, pays her respects to him, and asks him how he is doing, he commits no offense.

[This precept] concerns an offense that originates in physical and mental actions.

Here ends the detailed explanation of the first *aniyatā* offense.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*A secluded place out in the open*"—"One *bhikkhu* and one woman"—A place where there are no young men present so they can use crude language, 771b
except if wise young men are present.[40] The remaining phrases are just as explained above in the case of the first indeterminate offense, in no way different.

"*No offense*"— The first person to commit an act when a precept has not yet been prescribed and those who are mentally unbalanced or afflicted with illness do not commit any offense.

This precept concerns an intrinsic offense. It originates in physical and mental actions, and involves both pleasant and neither-pleasant-nor-unpleasant sensations.

Here ends the detailed explanation of the second indeterminate offense.

Next come the thirty *nissaggiya-pācittiya*s (offenses that require confession and forfeiture of what has been improperly obtained).

At that time the Buddha was staying in the city of Vesālī, at Gotamaka Monastery.

The *bhikkhu*s were permitted to receive the three kinds of robes. What are the three kinds of robes? The first is the inner robe (*antarāvāsaka*), the second the outer robe (*uttarāsaṅga*), and the third the great robe (*saṅghāṭī*). These are called the "three robes."[41]

The Dhamma Teacher says: A detailed explanation of the three robes will be given in the section on Jīvaka in the *Khandhaka*.

"*Went into the village wearing a different garment*"—That is, he wore one robe when he entered the monks' quarters, a different robe when he went into the village, and so forth. He had nine different robes.

"The Buddha had already permitted us to keep three robes," he said. "Because of his words, we can keep three of each of the three kinds of robes." In this way they came to possess nine robes.

"*Intended to give it to the elder Sāriputta*"—At that time the elder Ānanda said, "Apart from the Buddha, the World-honored One, none of his disciples ever attained what Sāriputta did." Therefore whenever Ānanda obtained an ocher robe, he rendered it permissible by repairing it and removing any stains from it. He offered the finest ones to Sāriputta. If he obtained food at the proper time, he first offered the best food to Sāriputta. If he obtained, at an improper time, medicines that would last for seven days or for a lifetime, he would also offer the finest of these to Sāriputta. If any sons of wealthy householders wished to renounce the world and came to Ānanda to seek initiation, he instructed them to go to Sāriputta and ask him to become their teacher or preceptor.

"A householder's son should make offerings to his father and mother. Therefore I will make offerings to the World-honored One. Ānanda is doing everything, so I am now able to live a life without doing much."

Thus Sāriputta always had great respect for Ānanda. Whenever he obtained clothing, food, or drink, he first offered the best of what he had obtained to Ānanda. Therefore the original Vinaya text says, "He wished to make offerings to Sāriputta."

The Buddha asked Ānanda, "When will Sāriputta be back?"

"He will be back in nine or ten days," Ānanda said.

"O friend, Ānanda, how do you know that Sāriputta will return in nine or ten days?"

"Because he knew that he would return at that time," he replied.

Whenever Sāriputta intended to go on a journey to other countries, he came to Ānanda and told him, "I intend to go to such and such country, and I will be back at such and such time, on such and such day. O friend, take
771c good care of the World-honored One and do not be negligent."

When the World-honored One preached the Dhamma to the fourfold assembly, the *deva*s and *nāga*s, at those times the elder kept what he taught carefully in mind.

"When I return, O friend, you will explain it to me," Sāriputta would say. "If the World-honored One looks for me, O friend, send someone to let me know."

When Sāriputta was staying in different countries, he would send a messenger to inquire after the World-honored One. When the messenger had done so, he would go to Ānanda and tell him, "Sāriputta asked me to inquire after you, venerable sir—whether you have few illnesses and worries, whether you dwell in comfort." When he had done so, the messenger also told Ānanda that Sāriputta had said, "I will be back on such and such day." That is how Ānanda knew that Sāriputta would be back in nine or ten days.

Therefore the original Vinaya text says, "The Buddha told the *bhikkhu*s that they were permitted to keep extra robes for ten days."

The Dhamma Teacher says: If Ānanda had said that Sāriputta would return within one month or two weeks, the Tathāgata would have prescribed the precept accordingly. Since Ānanda said that he would be back in ten days, the Tathāgata permitted the *bhikkhu*s to keep extra robes for ten days without committing any offense.

Question: Why did the Tathāgata prescribe this precept according to what Ānanda had said?

Answer: This is an offense that involves breaking a precept, rather than an intrinsic offense. Therefore he prescribed it according to what Ānanda had said.

"*Concluded robe*"—A robe that has already been obtained according to circumstances, or an expected robe is obtained, or the expectation of it is not met.

"*Making*"—Cutting up and stitching together is called "making."

"*Concluded*"—When various matters come to an end, it is called "concluded."

"*Lost robe*"—That is, if a robe is stolen, lost, burned, washed away, ruined, or the expectation of obtaining it is not met; or if the month of Kattikā (i.e., October-November) has passed; or if the possibility of receiving a merit robe (given after the rainy season retreat) has passed. All these cases are called "concluded."

The Buddha told the *bhikkhu*s, "There are eight ways for a *bhikkhu*'s *kaṭhina* cloth[42] privileges to be revoked." What are the eight ways? First, if

the *bhikkhu* goes away; second, if his robe has already been completed; third, if he has resolved not to make the robe or return; fourth, if his robe is lost; fifth, if he hears that such privileges have been removed in the home where the cloth is being given as a gift; sixth, if the expectation that he was going to receive a robe as a gift is not met; seventh, if he has already gone outside of the boundary of the home where the cloth was being given as a gift; and eighth, if his *kaṭhina* privileges together with those of other *bhikkhu*s have been removed. These are called the "eight [ways a *bhikkhu*'s *kaṭhina* cloth privileges can be revoked]."

The Dhamma Teacher says: These eight matters are explained in the *Khandhaka*.

"*Revoked by the sangha*"—Revoked by means of an official declaration of the sangha.

"*Ten days*"—A restricted period of time. It is permitted to keep the robe for a period of up to ten days. This period cannot exceed ten days.

"*One of the six kinds of cloth*"—What is meant by the "six kinds of cloth"? First, linen (*khoma*); second, cotton (*kappāsika*); third, silk (*koseyya*); fourth, wool (*kambala*); fifth, hemp (*sāṇa*); and sixth, another kind of hemp (*bhaṅga*). These are called the "six kinds of cloth."

If one [*bhikkhu*] has any one of these six kinds of cloth in his possession, he should pass it to an intermediary to manage (through the ritual of reciting "instructions in purity") within ten days. If it is two hand-spans long and one hand-span wide, it should be handled in this way. If he does not do so and more than ten days pass, he commits a *nissaggiya-pācittiya* offense (an offense that requires confession and forfeiture of what has been improperly obtained).

Therefore the original Vinaya text says:

> I allow *bhikkhu*s to receive donations of fabric through an intermediary if the fabric is at least eight fingers long and four fingers wide, with one
772a finger being equivalent to a *sugataṅgula*.[43] These are the minimum measurements for a piece of fabric.

Nissaggiya is translated into Chinese as "that which is to be forfeited," and it is a type of Vinaya rule. *Pācittiya* is an offense for which the offender is required to apologize.

The Dhamma Teacher says: When is a *nissaggiya* offense incurred? At sunrise [the following day]. The Chinese translation is "at dawn he becomes guilty."

If many pieces of fabric are tied up in a bundle in a certain place, keeping them there for more than ten days constitutes an offense. If they are scattered around rather than tied together, the resulting offense depends on the number of pieces of fabric, whether many or few. The *bhikkhu* must give them up and then repent for his offense.

The Dhamma Teacher says: How does he give them up? Just as is explained in the original Vinaya:

> The Buddha told the *bhikkhu*s, "You must give them up in this way. Arrange your robes with your right shoulder exposed and go before the sangha. First pay your respects to the most senior monk by kneeling down for a long time with your hands clasped. Say, 'O venerable sirs of the sangha, please kindly give me your attention. I, *bhikkhu* So-and-so, deliberately stored extra pieces of fabric for more than ten days. I have committed a *nissaggiya*[*-pācittiya*] offense. I now turn this fabric over to the sangha.'"

Having made this official declaration, he asks that *bhikkhu*, "Do you recognize your offense?"

"Yes, I do," he replies.

"Do not commit this offense again in the future."

"Very well," he replies.

Only then can his act of repentance be accepted.

When he gives up the fabric, he should give it to one, two, or three people. He should then say, "Venerable sirs, please give me your attention. I, *bhikkhu* So-and-so, have stored extra property for more than ten days, so I have committed a *nissaggiya-pācittiya* offense. I now turn it over to you, venerable sirs, and I now repent for my *pācittiya* offense."

One of the three men should make a motion, saying to the other two, "O friends, please give me your attention. I accept *bhikkhu* So-and-so's act of repentance." The one who accepts his repentance does so with careful attention and then questions the *bhikkhu*. He replies to the questions, just as with the entire sangha and no differently.

One person from the sangha should make a proclamation three times. He returns the fabric to that *bhikkhu*, telling him, "This is *nissaggiya* fabric. The sangha now hands it over to you, O friend." He makes this proclamation three times. For this act of turning the fabric over to the *bhikkhu* to be lawful, all members of the sangha, down to the very last person, should return the fabric to that *bhikkhu*, and then it is accomplished. Anyone who does not return it to him becomes guilty of a *dukkaṭa* offense.

If the *bhikkhu* commits a *nissaggiya-pācittiya* offense and does not turn the fabric over to the sangha or express his repentance, then every time he wears clothing made from that fabric he becomes guilty of a *dukkaṭa* offense. If he puts on such clothing once and does not remove it until it gets ruined, he becomes guilty of one *dukkaṭa* offense.

"If he commits a *nissaggiya* offense, but commits no offense concerning the fabric"—When the fabric is received through an intermediary within ten days, or when it is lost. These are said to be cases in which no offense is committed.

The *bhikkhu*s thought to themselves, "The Tathāgata has permitted us
772b to keep the three robes. We now also possess a rain cloak, a sitting mat, a bandage, bedding, a handkerchief, and cloth for making accessories, but we do not know how to receive them through an intermediary so that we can take possession of them properly." With this thought in mind they went to speak to the World-honored One.

The Buddha told the *bhikkhu*s, "You can possess the three robes without receiving them through an intermediary. You can possess a rain cloak for four months, after which time it should be received through an intermediary. A sitting mat need not be received through an intermediary. Bandages do not have to be received through an intermediary, but when a wound has healed, the cloth should then be received through an intermediary. It is not necessary to receive bedding, cloth for making accessories, or handkerchiefs through an intermediary."

Question: How should the three robes be received and kept?

Answer: When they are ready, they are dyed and any stains are removed; then, if they conform to the permitted measurements, a *bhikkhu* can receive and keep them.

What are those measurements? The measurements of the great robe (*saṅghāṭi*) and outer robe (*uttarāsaṅga*) are to be a maximum of one *sugata*[44]

in size, with a minimum of four cubits and one fist long, and two cubits and one fist wide. The inner robe (*antaravāsaka*) should be at least four cubits and one fist in length, and two cubits in width. If the measurements of the length and breadth of the fabric are less than those mentioned above, it should be regarded cloth for making accessories, which is translated into Chinese as "pieces of cloth for miscellaneous use."

"*Receive and retain the three robes*"—How are they to be received and retained? If a *bhikkhu* has received and retained a great robe before and, having forfeited it, accepts a new one, he should indicate this to an elder through physical and verbal actions. If no elder is present, he should take the outer robe in his hands and declare his intention to himself. If he cannot touch it with his hands this will render the declaration invalid, so instead he should indicate the name of the type of robe it is.

The Dhamma Teacher asks: When any of the three robes is discarded and a *bhikkhu* turns it into cloth for making accessories, is it necessary for this cloth to be received through an intermediary for it to be received and kept?

Answer: It should be received through an intermediary. A mat can be received and kept once, but not twice. Blue, yellow, or red bedding, or bedding that has fringes or feathers, whether many or few, can be kept.

"*Bandage*"—A *bhikkhu* can store only one piece and cannot exceed this limit.

"*Handkerchief*"—He can store two.

"*Cloth for making accessories*"—He can store as many or few pieces as he likes, as long as they are received through an intermediary, without committing any offense.

Cushions for seats and mats, chairs, and bags are all items that belong in monks' dwellings and need not be received through an intermediary.

How is the privilege of receiving and retaining the three robes lost? When the robes are given as gifts to another person; when they are stolen by a man or a thief; when they are lost; when a *bhikkhu* leaves the path, returns to the status of novice, dies, or undergoes a change of gender; when he discards them; when they have holes in them; or when he moves out of his dwelling.

Question: What is meant by "hole"?

Answer: A hole that is as big as a fingernail.

Question: The nail of which finger?

Answer: The nail of the pinkie finger. If there is even one thread stretched across the hole, the privilege of keeping the robe is not lost. If there is on the wider side of the outer robe or great robe a hole that is eight fingers across or less, the privilege of keeping it is not lost. If there is a hole on the longer side that is one hand-span across or less, the privilege of keeping it is not lost.

As for the inner robe, if there is a hole on its wider side that is four fingers across or less, the privilege of keeping it is not lost. If there is a hole on its longer side that is one hand-span across or less, the privilege of keeping the
772c robe is not lost. A hole that exceeds these limits in length or breadth even by the size of the nail of the pinkie finger results in the total loss of the privilege of keeping the robe.

When the privilege of keeping a robe is lost, but a *bhikkhu* keeps it for more than ten days, he commits a *nissaggiya-pācittiya* offense.

When a robe has been mended, a *bhikkhu* can receive and retain it.

When a *bhikkhu* receives and retains a mat, a bandage, a rain cloak, bedding, or a handkerchief, if any of these items has a hole he does not lose his privilege of keeping them.

If a robe is on the verge of tearing but does not yet have a hole, and is first mended with one or two threads and the mended part is later cut off, he does not lose the privilege of receiving and keeping it.

If any one of three robes has two layers, and one layer has a hole but the other does not, he does not lose the privilege of keeping it.

Question: An ocher robe (*kasāya*) is on the verge of tearing in the back, and a *bhikkhu* wants to turn that part inward and attach the two sides to each other. How should he do this so that he does not lose the privilege of keeping it?

Answer: He first takes both sides and stitches them together. Then he cuts the back part open with a blade, and then stitches the hems. In this way he does not lose the privilege of keeping it.

If he lengthens or shortens an ocher robe, he does not lose the privilege of receiving and keeping it. If it is too short and he adds a piece of fabric to extend its length, he does not lose the privilege of receiving and keeping it.

Question: If he washes an ocher robe and its color fades, does he lose the privilege of receiving and keeping it?

Answer: No, he does not.

If it conforms to the minimum measurements, and if he mends it by adding fabric to lengthen it by one foot six inches or widen it by eight inches, the robe must be received through an intermediary. If he mends the robe by adding a smaller piece of cloth, the robe does not need to be received through an intermediary.

There are two ways to receive a robe through an intermediary. The first is to do so face-to-face, and the second is to do so indirectly.

What is "receiving through an intermediary face-to-face"? A *bhikkhu* folds and fastens a robe, and takes it to another *bhikkhu*. He kneels down in salutation and says, "I have this extra robe in my possession. In order to render it permissible for use, I now give it to you, O friend."

Although he may have correctly bestowed it upon the other *bhikkhu* so that he can keep it for him, the robe still cannot be used. How can it become available for use? This happens when the new owner who has received the robe says, "This is my robe, but you may use it as you please, O friend." When he utters these words, the robe becomes available for the first *bhikkhu*'s use and he does not commit any offense.

This is called the "valid way of receiving through an intermediary face-to-face."

What is "receiving through an intermediary indirectly"? One selects as his patron a person who is one of the five kinds of disciples of the Buddha. He takes the extra robe to that *bhikkhu* and tells him, "I am *bhikkhu* So-and-so, and I have this extra robe that has not yet been rendered permissible for use. In order to render it permissible for use indirectly, I give it to you, O friend."

The one who accepts the offering says, "Venerable sir, you have this extra robe, and in order for it to be rendered permissible for use indirectly, you are giving it to me, and I now accept it. But who is its intended owner?"

"*Bhikkhu* So-and-so," the first replies.

The other then says, "O venerable sir, you have this extra robe, and in order to render it permissible for use, you have given it to me and I have already accepted it. This item belongs to *bhikkhu* So-and-so."

"Venerable sir," [the other says,] "Keep it for *bhikkhu* So-and-so, and use it as you please whenever the occasion arises. There is no need to ask its intended owner for permission."

This is called "receiving through an intermediary indirectly."

The Dhamma Teacher says: If the one who has accepted the offering replies in this way, that is fine. If he does not know how to render an object permissible for use, then it is not rendered permissible for use. In such a case the *bhikkhu* should instead seek a person who knows the procedure. He should then get it rendered permissible by that person just as in the case above.

How is such permission achieved, and how is it not achieved? When he
773a says "I give it to you, venerable sir" or "I bestow it to you, venerable sir," then the item is truly rendered permissible for use and given up.

How is indirectly receiving an item through an intermediary a valid way of giving it up? When he says, "For the purpose of his indirectly receiving this item I give it to you, O friend," or "For the purpose of his indirectly receiving this item I bestow it to you, O friend," or "For the purpose of his indirectly receiving this item I give it to you, O friend," by using one of these expressions he succeeds in giving it up.

Under what circumstances is the giving up of an item not valid? When he says, "I pray that you, venerable sir, will accept this robe" or "I pray that this robe will become yours, venerable sir," this is said to be the valid way to cause another to receive it through an intermediary indirectly. It is not a valid way of giving it up in order to render it permissible for use.

How is "receiving" accomplished or not accomplished? If he says, "I take possession of it" or "I accept it," this is called a valid means of rendering an object permissible for use by receiving it.

Under what circumstances is "receiving" not accomplished? When he says, "I should take possession of it," or "I wish to take possession of it," or "I make this item my own," or "This item is mine," then his receiving the object does not serve as a valid means of rendering it permissible for use.

If he requests it on behalf of a donor, he cannot fail to receive it. If he does not receive it, his action does not conform to the Vinaya.

The Dhamma Teacher says: The phrases that follow are easy to understand.

If a *bhikkhu* has received such an item, he cannot fail to return it to its owner. If he does not return it, he becomes guilty of a *dukkaṭa* offense. When he has received an item that he knows is not his and he intentionally keeps

it hidden because it was given to him as an offering, he becomes guilty of an offense according to its value, whether high or low.

This precept concerns an offense that arises from physical, verbal, and mental acts.

When an extra robe has not been received and retained, or has not been properly rendered permissible as a gift, and one keeps such a robe for more than ten days, he becomes guilty of an offense. He does not escape guilt due to his perception of the matter. Whether he knows that he has kept an object in his possession for more than ten days or not, in either case he becomes guilty of an offense.

This precept involves three kinds of sensation.

Here ends the detailed explanation of the precept concerning possession of extra robes.

"*Wearing only their outer and inner robes, they traveled through several countries*"—It had been a long time since they had set aside their great robes (*saṅghāṭi*), which had gotten ruined. Then the elder Ānanda, on an inspection tour of their dwellings, saw that their robes were ruined.

The Dhamma Teacher says: How did Ānanda see their robes while he was on this inspection tour?

Answer: The reason is that when the elder Ānanda went on an inspection tour of their dwellings, whenever he saw anything that was ruined or unclean, he himself immediately repaired or cleaned it up. If he saw a sick *bhikkhu,* at the appropriate time he would arrange for him to receive offerings [of food and medicine]. In this way Ānanda made his inspection tour of their dwellings.

"*Imposition of no official act for leaving a dwelling*"—Even if a *bhikkhu* leaves behind his robes and dwelling, he does not commit a *nissaggiya* offense.

Question: For how long is a *bhikkhu* permitted to be away from his dwelling?

Answer: As long as he has not yet recovered from an illness, he can be away from his dwelling.

Suppose a sick *bhikkhu* has already gone elsewhere and left behind his dwelling and robes, after the sangha has officially granted him permission to do so. When he has recovered from his illness he wishes to return, but

he encounters difficulties on the way back and is not able to do so. If he constantly thinks of coming back, then even though he has recovered from his illness, he will not lose the privilege of keeping his robe. If he has made up his mind not to return, however, he loses the privilege of keeping it. If more than ten days have passed, he commits an offense due to keeping an
773b extra robe in his possession.

Suppose the *bhikkhu* has gone elsewhere and recovered from his illness, and he comes back to the place where his robe is stored, but he suffers a relapse of his illness and wishes to go away again. If he has previously received official permission to do so, he does not need to receive it again.

"*A village with a single boundary*"—This is a village in which one whole family shares food and drink together. Suppose a *bhikkhu* leaves his robe in such a village and goes off to the forest. If he enters the boundaries of the village again before dawn the next morning, he does not lose the privilege of keeping his robe.

"*A village with separate boundaries*"—A village in which people live separately from each other. If a *bhikkhu* keeps his robe in one house and goes to stay in another house, he loses the privilege of keeping the robe.

"*The distance beyond which he should not be separated from it, in cubits*"—If he stays within a distance of fifteen cubits of his robe, he does not lose the privilege of keeping it.

If his robe is on the ground and he uses his supernormal power to float up into the air, he loses the privilege of keeping it.

"*Towns with different families*"—A place where many heads of families live, as in the cities of Vesāli and Kusinārā. These are "towns with different families." If his robe is in a guesthouse and he is outside, and he moves away from it a distance of up to fifteen cubits, he does not lose the privilege of keeping it.

The Dhamma Teacher says: The phrases that follow are easy to understand.

"*A multistoried dwelling*"—A house with five or seven stories, where each has its own boundary, so that they all have separate boundaries.

What is a "single boundary"? If all the upper and lower stories of a house belong to a single owner, and a *bhikkhu* stores his robe in such a multistoried dwelling, he does not lose the privilege of keeping it. This is called a "single boundary."

What are "separate boundaries"? If many people live together in this multistoried house and their dwellings are separate from each other, and if a *bhikkhu* has his robe on an upper floor while he is on a lower floor, he should go to where his robe is. If he does not, he loses the privilege of keeping it. These are called "separate boundaries."

"*Boundaries of a cart*"—If a *bhikkhu* places his robe in a cart, he must follow the cart wherever it goes. He cannot let it get away from him. If, before dawn the following day, he moves away from the cart but remains within a distance of fifteen cubits, he does not lose the privilege of keeping his robe. If he goes beyond the limit of fifteen cubits away from it, however, he loses the privilege of keeping it. These are called the "boundaries of a cart."

If he places his robe in a cart and the cart then is overturned or destroyed, so that the goods in it are scattered around in heaps, he must go to the place where his robe is piled in a heap and stay beside it. He cannot leave it.

"*Boundaries of a tree*"—The area shaded by a tree at noon. Suppose a tree has few branches or leaves, and its shady areas are not connected to each other. If a *bhikkhu* has his robe in the sun while he sits beneath the tree, he loses the privilege of keeping it. If the tree has only long branches, however, and he keeps his robe in its shade while he sits at the foot of the tree, he does not lose the privilege of keeping it.

"*Boundaries of a forest*"—These are as in the case of the forest of Viñjhāṭavi,[45] no different. This is translated into Chinese as a "large grove" or a place that people cannot easily reach, like an island in the sea.

"*Boundaries of a grove*"—If he stores his robe in a grove within a distance of fourteen cubits of where he is, he does not lose the privilege of keeping it. The same is true of an island in the sea: if he places it within a radius of fourteen cubits of where he is, he does not lose the privilege of keeping it.

If [a *bhikkhu*] comes to a grove where it is not possible to keep the robe within a fourteen-cubit radius, he should keep the robe with him. If he does not, he loses the privilege of keeping it.

Suppose a *bhikkhu* is in a forest. He has passed the night sitting in meditation, and daybreak is imminent. Suffering from drowsiness, he removes his 773c
robes, places them on the bank of a pond, and goes into the pond to bathe. Dawn arrives before he finishes bathing. At that point the robes are considered to have been separated from their owner overnight, and he becomes

guilty of a *nissaggiya* offense. If he does not give them up and puts them on again without any expression of repentance, he commits a *dukkaṭa* offense. If he stands naked on the bank of the pond, he also commits a *dukkaṭa* offense.

Question: How can the *bhikkhu* be freed from guilt?

Answer: If no [other] *bhikkhu*s are there, so that he cannot repent for what he has done, then he can put the robes on again and does not commit any offense. If, however, he sees a *bhikkhu* but still puts them on again without giving them up or expressing his repentance, then for each of the robes he puts on he becomes guilty of a *dukkaṭa* offense.

Suppose a *bhikkhu* has a robe with which he has committed a *nissaggiya-pācittiya* offense, and he wants to take it to another *bhikkhu* in order to forfeit it and repent for his offense. On his way there, however, he encounters a thief who steals his robe. When he only repents for his offense before the other *bhikkhu,* without forfeiting his robe, he becomes guilty of a *pācittiya* offense.

If a *bhikkhu* sends a novice or a householder to carry his robe for him, and that person strays from the road or falls deeply asleep until dawn the next day, the *bhikkhu* loses the privilege of keeping his robe and he should forfeit it.

Suppose a novice or a householder who is carrying a *bhikkhu*'s robe goes ahead of him and enters the boundaries of a place within which the *bhikkhu* will not lose the privilege of keeping it. The *bhikkhu* also enters the boundaries of that place and, without knowing [where his helper is], says that his robe is outside of its boundaries. Even after dawn the following day, if the robe is actually within the boundaries of that place, then even if he says he has lost the privilege of keeping it, he has not.

The same applies in the case of those who serve as his disciples.

If a disciple has not yet completed five years of training since his initiation, he carries his teacher's robes and follows him on his travels. Along the way, if he meets someone preaching the Dhamma, and because he is eager to listen to the Dhamma he stays with that person until dawn the following day, he does not commit the offense of deserting his teacher. Why not? Because he had not decided in advance to go there. His teacher, on the other hand, commits the offense of spending the night apart from his robe. This precept concerns robes that have already been received and kept; when this is the case, and a *bhikkhu* spends the night apart from his robe, he becomes guilty of an offense.

The remaining phrases are like those above, in no way different.

Here ends the detailed explanation of the precept concerning a *bhikkhu* spending the night apart from his robe.

At that time, a certain *bhikkhu* obtained a piece of fabric out of season. This *bhikkhu* wanted to make it into a robe but it was not long enough. So he sprinkled water on it, put it out in the sun, and stretched it in order to make it longer.

The World-honored One, while making an inspection tour of the *bhikkhu*s' dwellings, saw this and asked him, "What are you doing, O *bhikkhu*?"

"This piece of fabric is too short," the *bhikkhu* replied. "I am stretching it to make it longer."

"[*A piece of*] *fabric out of season*"—One month at the end of the summer and four months during the winter constitute "in season." The remaining seven months of the year are "out of season."

"*A gift out of season*"—Obtained in the appropriate succession by the sangha, groups, and individuals.

"*Sangha*"—The entire sangha.

"*Group*"—A group of *bhikkhu*s training in the Vinaya, the Abhidhamma, or the *sutta*s.

"*If it is insufficient*"—Such a small amount that it is not sufficient.

"*He can keep it if he expects to obtain another piece of fabric within one month*"—That is, a *bhikkhu* expects to obtain another piece of fabric from the sangha, a group of *bhikkhu*s, close friends, acquaintances, a garbage heap, or his own possessions. This is called "expecting to obtain it."

If he expects to obtain another piece from some source within one month, he is permitted to keep the one he has. If he keeps it beyond that limit, he becomes guilty of a *nissaggiya* offense.

If he obtains the expected piece of fabric on the twenty-ninth day, but it is of finer quality while the first piece is more coarse, he must receive the first piece through an intermediary. Then he can keep the newly acquired piece of fabric an additional period of one month, with the expectation of receiving a similar piece. 774a

If the piece of fabric he expected turns out to be more coarse than the original one, he can keep it for another month. In this way, he can continue by turns as he pleases, always with the expectation of receiving a similar piece of fabric. He may not do so, however, for a period exceeding one month.

The Dhamma Teacher says: The phrases that follow are easy to understand.

If, on the twenty-ninth day, he obtains the piece of fabric he is expecting, he should receive and retain it at once on the same day, through an intermediary. If he does not do so in this way, he becomes guilty of a *nissaggiya* offense at daybreak the following morning. This process continues by turns until the tenth day. If on that day he obtains the piece of fabric he is expecting, he should receive and retain it at once on the same day, through an intermediary. If he does not do so in this way, then at daybreak on the eleventh day he becomes guilty of a *nissaggiya* offense.

The original causes and conditions that lead to this precept being prescribed are the same as in the case of the first *nissaggiya* offense, no different.

Here ends the detailed explanation [of the third *nissaggiya* offense].

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

The elder Udāyī sent his old robe to his former wife to be washed.

"*Seven generations on his father's and mother's sides*"—His father, grandfather, great-grandfather, great–great-grandfather, and so on up to the seventh generation. It is the same on his mother's side.

"*Paternal relatives*"—His father's elder and younger brothers, his own elder and younger brothers, and their children and grandchildren.

"*Maternal relatives*"—His mother's brothers and sisters, and their children and grandchildren, spanning up to seven generations. All these are his maternal relatives.

Daughters, and their children and grandchildren, are all his relatives. A *bhikkhu* can ask his daughter, her children or her grandchildren who have renounced the world to dye his robe, but he cannot ask his daughter-in-law who has renounced the world, or her children who have done so, to do this for him. Why not? Because they are not his relatives.

"*Bhikkhunī*"—One who has received initiation in the full set of precepts from both the sanghas (i.e., the *bhikkhu* sangha and *bhikkhunī* sangha) by means of the four-announcement ceremony. This is called a "*bhikkhunī*."

"*Old robe*"—A robe that has been worn even once. This is called an "old robe."

"*A nissaggiya offense due to washing a robe*"—If a *bhikkhu* instructs a *bhikkhunī* to wash his robe, and she prepares a stove, heats water, or searches for firewood and a bow drill to make a fire, for each one of her actions the *bhikkhu* becomes guilty of a *dukkaṭa* offense. If she has already washed it, he becomes guilty of a *nissaggiya* offense. When it has already been washed and she wishes to return it to the *bhikkhu,* she may say to herself that it is not yet clean, and wash it again. In this case the *bhikkhu* becomes guilty of a *dukkaṭa* offense.

The same applies in the case of asking a *bhikkhunī* to dye a robe. When it has been dyed, if he has her beat it, then each time she does so the *bhikkhu* becomes guilty of a *dukkaṭa* offense.

If [a *bhikkhunī*] is not a relative and a *bhikkhu* is aware of this, but he has her wash or dye his robe, he becomes guilty of a *nissaggiya* offense.

"*No offense*"—If a *bhikkhunī* herself takes a *bhikkhu*'s robe away to wash it, he does not commit any offense.

If a *bhikkhu* asks a young nun in training, a female novice, a male novice, or a male or female lay devotee to wash or dye his robe, he does not commit any offense.

If he asks a female lay devotee to wash or dye his robe, but before she has done so she renounces the world and receives initiation in the full set of precepts, and then washes or dyes the robe and returns it to him, the *bhikkhu* becomes guilty of a *nissaggiya* offense.

If he asks a young nun in training or a female novice to wash or dye his robe, but before she has done so she receives initiation in the full set of precepts, and then washes or dyes [the robe], the *bhikkhu* becomes guilty of a *nissaggiya* offense. 774b

Suppose a *bhikkhu* sends his robe to be washed or dyed by a male lay devotee or novice, but before that person can do so he renounces the world and receives initiation in the full set of precepts, and then they become a *bhikkhunī* due to a change of gender. If they then wash or dye the robe, the *bhikkhu* commits a *nissaggiya* offense.

If he sends his robe to a *bhikkhu* to be washed or dyed, and that *bhikkhu* undergoes a change of gender and becomes a *bhikkhunī,* this case is to be understood in the same way.

If he asks *a bhikkhunī* to wash or dye his robe, and when it is done the *bhikkhu* says to himself that it is not yet clean and sends it back to her to be washed again, he commits both a *nissaggiya* offense and a *dukkaṭa* offense.

If he has several *bhikkhunī*s who are not his relatives wash his robe, he becomes guilty of several counts of *nissaggiya*.

Suppose a *bhikkhunī* has received initiation in the full set of precepts from the *bhikkhunī* sangha but not from the venerable members of the *bhikkhu* sangha, as in the case of the five hundred women of the Sākiya clan. If a *bhikkhu* has any of these *bhikkhunī*s wash his robe, he becomes guilty of a *dukkaṭa* offense.

"*No offense*"—If the object that is washed is a bag for leather slippers, a bag for an almsbowl, a pillow cover, a waistband, or any similar item, no offense is committed.

The Dhamma Teacher says: The phrases that follow are easy to understand. Six things lead to the offense prohibited by this precept. What are the six things? First, the body; second, speech; third, body and speech; fourth, body, speech, and mind; fifth, actions; and sixth, the fact that there is no escape from guilt due to ignorance of the rule.

This precept concerns the three kinds of sensation.

Here ends the detailed explanation of the precept concerning washing robes.

At that time the Buddha was staying in a monastery in the bamboo grove at Rājagaha.

At that time a *bhikkhunī* named Uppalavaṇṇā was staying in Sāvatthi. One fine morning Uppalavaṇṇā put on her robe, took up her almsbowl, and went into Sāvatthi to beg for alms. When she finished, she came back and then went into Andhaka Grove to practice meditation in broad daylight.

Question: *Bhikkhunīs* are not supposed to travel alone. Why did Uppalavaṇṇā go into Andhaka Grove alone?

Answer: At that time the Tathāgata had not yet prescribed any rule prohibiting *bhikkhunī*s from traveling alone. Therefore Uppalavaṇṇā was able to go alone.

"*Having done their work*"—That is, having stolen.

What is meant by the "having stolen"? Boring holes into walls, robbing people, and other activities of this kind. This is called "stealing."

"*Head thief*"—The leader of a band of thieves. This head thief and the *bhikkhunī* Uppalavaṇṇā had formerly known each other.

"*Going ahead*"—The head thief, going ahead of the group, saw the *bhikkhunī* Uppalavaṇṇā. Fearing that they would harm her, he told his companions, "You go by this road." The thieves at once followed the head thief's instructions and departed.

"*Emerging from samādhi*"—When the *bhikkhunī* first entered meditation, she said to herself, "I will emerge at such and such time."

When she had emerged from *samādhi,* the thieves shouted, "If a monk or *brāhmaṇa* were here, we would give him offerings!" 774c

"There is no one else in this forest," the *bhikkhunī* thought to herself. "I am the only person here. They should certainly give the offerings to me." In this way the *bhikkhunī* obtained them.

"*Staying in the monastery*"—The person who did so was Udāyī.

Question: Why did Udāyī stay alone in the monastery?

Answer: All the other *bhikkhu*s accompanied the Tathāgata to the village to beg for alms, leaving Udāyī behind to guard their dwellings.

"*If you want to give me something, you should give me your inner robe, because it is so delicate*"—The Dhamma Teacher says: Udāyī had little desire for the inner robe itself. He only wanted to see the *bhikkhunī*'s body. That is why he asked for her inner robe.

"*She gave it to him and left*"—When Udāyī had begged her for it three times, the *bhikkhunī* took it off and gave it to him. Then she went home.

"*Exchange goods*"—The original Vinaya text says, "The Buddha told the *bhikkhu*s, 'Among fellow practitioners, the five groups of the Buddha's disciples, it is permissible to exchange goods.'"

What are "fellow practitioners"? Those who share a teacher, the precepts, and the same views are said to be "fellow practitioners."

When a *bhikkhu* first wishes to receive a robe from a *bhikkhunī,* he becomes guilty of a *dukkaṭa* offense. When it comes into his hands, he becomes guilty of a *nissaggiya* offense. This does not apply when a *bhikkhu* receives a robe from a *bhikkhunī* who is his relative. In such cases he does

not commit any offense. If she is a young nun in training, a female novice, or a female lay devotee who is not his relative, he does not commit any offense.

"*Does not commit any offense*"—If a *bhikkhu* preaches the Dhamma to the four groups of Buddhist followers, and they are delighted by his words and give him a robe as a gift, he is not guilty of any offense.

If [a *bhikkhu*] takes a robe that was thrown away by a *bhikkhunī* who is not his relative, he does not commit any offense.

If he receives [a robe] from a *bhikkhunī* who has been initiated in the full set of precepts from only one of the two sanghas, and who is not his relative, he becomes guilty of a *dukkaṭa* offense. If he receives a robe from a *bhikkhunī* who has been initiated in the full set of precepts from both sanghas but is not his relative, he becomes guilty of a *nissaggiya-pācittiya* offense.

If he exchanges a few items for many, he does not commit any offense.

The remaining phrases are easy to understand and require no detailed explanation.

This precept concerns an offense that has six conditions. It is an offense committed by breaking a precept. It concerns the three kinds of sensation.

Above is the detailed explanation of the precept concerning receiving a robe.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*Upananda, son of the Sākiya clan*"—Eighty thousand people from the Sākiya clan renounced the world. Among all of them, Upananda was treated with the least respect, but he was clever and possessed a beautiful voice.

"*Traveling distant roads*"—Many *bhikkhu*s who were coming from Sāketa on their way to Sāvatthi met thieves who stole their robes.

"*Question*"—"Since you are naked you must belong to a non-Buddhist sect, yet it seems that you have good intentions."

[Answer:] "We are monks who belong to the Sākiya clan," they replied. "We are not non-Buddhists."

When the *bhikkhu*s heard these monks speaking in this way, they went to Upāli and said, "Venerable sir, would you go and question them?"

Upāli went at once and questioned them, "How many years have passed since your initiation? When did you receive initiation in the precepts? Who is your teacher? How did you receive the three robes?"

When he had questioned them, he realized that they were *bhikkhu*s. They could have begged for robes from benefactors who were not their relatives. If there was no place to do so, they could have covered their bodies with grass and entered a monastery. They could not have entered a monastery while naked. 775a

The Dhamma Teacher says: I will explain this matter in the proper succession.

If *bhikkhu*s see thieves while walking on the high road, they can entrust their robes and almsbowls to younger *bhikkhu*s and tell them to run away. If the thieves chase the younger ones and they lose the robes, then anyone of senior or junior rank can cut and gather grass and tree leaves and give them to everyone else, so that they can cover their bodies and go to a monastery. If householders see that *bhikkhu*s are naked because they have encountered thieves, they can give them white clothing or clothing of the five colors to wear. The *bhikkhu*s can wear this clothing and will not become guilty of any offense.

Therefore the original Vinaya text says, "Some *bhikkhu*s wear white or colored clothing, and some wear clothing with uncut fringes. They can wear it without becoming guilty of any offense."

Who are they? A wise person should think of what this means.

Answer: This statement refers to a *bhikkhu* who has encountered a thief and lost his robe. If a *bhikkhu* encounters a thief and loses his robe, he is permitted to wear even the clothing of non-Buddhists.

"*Clothing of non-Buddhists*"—If the clothing is made of feathers or tree bark, he is permitted to wear it and he does not become guilty of any offense. He must not, however, change his views and accept wrong views.

Suppose a *bhikkhu* who has lost his robe enters a monastery. If the sangha has robes, they will give him one. If a robe belongs to a particular dwelling, the *bhikkhu* enters that room and stays there. Even if he does not enter that room and stays elsewhere, he can still accept the robe he is given. If the monastery does not have any robes, it can give him bedding or a pillow cover with which to clothe himself as a substitute. If it gets ruined, he does not need to pay compensation for it. If a benefactor makes a gift of a robe to a *bhikkhu,* he should return the robe that belongs to the sangha.

When a *bhikkhu* who has lost his robe enters a monastery, and the sangha does not have any robes available, he can beg for a robe from a lay devotee

in the neighborhood who is not a relative of his. A *bhikkhu* who has lost his robe can beg for it himself or ask someone else to beg for it on his behalf, and he does not commit any offense. He cannot, however, beg for gold or silver.

The Dhamma Teacher says: The remaining phrases are easy to understand and require no detailed explanation.

This precept concerns an offense that originates in physical and mental actions. It concerns the three kinds of sensation.

Here ends the detailed explanation of the precept concerning begging for a robe from a person who is not a relative.

End of Fascicle Fourteen of *The All-pleasing:*
A Commentary on the Rules of Discipline

Fascicle Fifteen

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*Many robes taken*"—A benefactor heard that several *bhikkhu*s had lost their robes, and people gave them robes.

"*Invitation to help themselves*"—The benefactor told the *bhikkhu*s, "If you need them, you may take as many as you like." This is called an "invitation to help themselves." 775b

"*Upper and lower robes*"—That is, the inner and outer robes. They also accepted great robes. Therefore a Vinaya text says:

> If a *bhikkhu* loses his three robes, he is permitted to accept the upper and lower robes. He must beg for the remaining robe elsewhere. If he loses two of his robes, he can accept one robe. If he loses one robe, he cannot accept any robes.

If a *bhikkhunī* loses her five robes, she is permitted to accept two robes. If she loses four robes, she can accept one robe. If she loses three robes, she cannot accept any robes.

If the gift is from a relative or a benefactor from whom they can request anything they need, or from among their own possessions, they can accept as many as they like.

This precept has six conditions. A person is not freed from guilt due to having been unaware of the rule. This is an offense committed by breaking a prescribed precept. It originates in physical and verbal actions, and concerns the three kinds of sensation.

Here ends the detailed explanation of the upper and lower robes.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*Value of a robe*"—Its value in gold or silver coins.

Suppose a benefactor and his wife intend to spend a certain amount of money to purchase a robe for a *bhikkhu*. When the *bhikkhu* finds out, he goes

to them at once and advises them, "If you are making a robe for me, you should make it of fine quality and ample proportions."

"*He instructs them to increase its value*"—That is, he instructs them to increase its value by at least one-sixteenth of its original cost.

"*He instructs them to have it finely woven*"—To have it woven with at least one extra thread.

If he obtains this robe, he becomes guilty of a *nissaggiya* offense.

Suppose a benefactor intends to prepare a large [robe] and [the *bhikkhu*] advises him to make it smaller, or his benefactor intends to buy him an expensive [robe] and [the *bhikkhu*] advises him to make it less expensive. His benefactor prepares [the robe] according to [the *bhikkhu*'s instructions]. If the *bhikkhu* obtains such a robe, he does not become guilty of any offense.

If the *bhikkhu* thus advises his relative or a benefactor from whom he can request anything he needs, he does not commit any offense. If a *bhikkhu* advises [a benefactor] in such a way on behalf of other [*bhikkhus*], he does not commit any offense in this case either.

The Dhamma Teacher says: The phrases that follow are easy to understand and require no detailed explanation.

In the second precept concerning householders who are not relatives, the only difference is that there are many benefactors who provide funds for a robe for a *bhikkhu;* the rest is the same as in the explanation of the previous precept.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*Spoke to a householder*"—"You can take the funds for this robe, buy it, and give it to so-and-so *bhikkhu*." That is what he said.

"*A fine of fifty*"—A fine of fifty *kahāpaṇa*s.

"*Wait, venerable sir*"—"Venerable sir, I have some business to attend to today. I pray, venerable sir, that today you will wait. Tomorrow I will give it to you."

"*Royal minister*"—A person who lives on an official salary from the king is called a "royal minister."

"*Send a messenger*"—To send someone on an errand.

"*Bring*"—To deliver an object to a *bhikkhu*.

"*Take what is permitted*"—"If I obtain an object that is permissible, I will accept it."

"*Permitted items*"—Monastic robes and medicine. These are called "permitted items."

"*If he guards the sangha's dwellings*"—A person who is obligated to work for the sangha.

"*Already made known*"—"I have already told the caretaker that if the venerable *bhikkhu* needs a robe, he should go to him and give him a robe." 775c

"*O householder, I need a robe*"—"I told him and made him understand, and he understood the meaning of my explanation." Suppose the request is made two or three times in this way. If the *bhikkhu* obtains a robe, that is fine. If not, he should stand before the householder in silence, once, twice, or three times, up to six times.

How does he keep silent?—He should stand without uttering a word. He should not sit down. Even if his benefactor invites him to sit down, he is not permitted to do so. If he offers the *bhikkhu* food or drink, the *bhikkhu* is not permitted to accept them, not even a drink. Even if he requests that the *bhikkhu* preach a sermon or recite a spell, the *bhikkhu* is not permitted to do any of these things. If his benefactor asks him what the causes and conditions are that have brought him there, he replies, "O householder, you yourself should know that."

If he obtains a robe, that is fine. If he does not request it in words, he can stand before the householder in silence up to twelve times. If he makes one verbal request, he should reduce the number of his silent requests by two. If he makes two verbal requests, he should reduce his silent requests by four. If he makes three verbal requests, he should reduce his silent requests by six. He can make up to six verbal requests, in which case he eliminates all twelve of his silent requests. If he then goes again to request a robe, he becomes guilty of a *nissaggiya* offense.

If he goes to make his request each day, he can do so in this way for six days. If he makes six verbal requests on the same day, he cannot go and ask again, nor can he go there and stand in silence.

If he does not obtain a robe, he goes to the place from which the money for the robe has come, and says, "In the end I could not use your funds to purchase a robe. You yourself should know this so that the money will not be

lost." If he cannot obtain a robe, he himself should go to report back to the owner who had arranged for the robe in the first place. He is not permitted to send a messenger to go and report the matter to him. If he sends a messenger to do so, he commits a *dukkaṭa* offense.

The Dhamma Teacher says: There are two kinds of attendants: first, those who are appointed, and second, those who are not appointed. Among those who are appointed, there are two kinds. What are the two kinds? Those who are appointed by a *bhikkhu* and those who are appointed by a messenger. Among those who are not appointed, there are also two kinds: Those who themselves do not appear in person, and those cases in which the other party does not appear in person. These are called the four kinds of attendants.

The Dhamma Teacher says: What are "those who are appointed by a messenger"?

Answer: Suppose a householder purchases a robe for a *bhikkhu,* and sends it to him by messenger. When the messenger arrives, he tells the *bhikkhu,* "Venerable sir, such and such householder has sent me here to give you the money to purchase a robe. I pray that you will accept it."

"This item is not permitted," the *bhikkhu* replies. "A *bhikkhu* cannot accept it."

The messenger again addresses him. "Venerable sir, is there an attendant [who can accept it for you]?"

"No, there is not," the *bhikkhu* replies.

The messenger himself then goes out to look for an attendant for the *bhikkhu*. When he finds one, he takes him to the *bhikkhu* and tells him, "This person, venerable sir, will be able to handle this matter for you."

The *bhikkhu* at once takes the money [to be used for a robe] and hands it over to the attendant.

The messenger tells the attendant, face-to-face, in front of the *bhikkhu,*
776a "You should take this money and buy a robe for the *bhikkhu*."

Or suppose there is an attendant in another place, and the *bhikkhu* tells the messenger, "There is an attendant at such and such place in such and such village. He is named So-and-so."

The messenger goes to that attendant and tells him, "You should take this money, buy a robe and give it to the *bhikkhu* So-and-so."

Having handed over the money to him, he goes back to the *bhikkhu* and tells him, "Venerable sir, I have already given the money for a robe to your

designated attendant. Venerable sir, if you need a robe you can go and get it from him."

When the messenger has given the money for the robe to the attendant, if he does not go himself to inform the *bhikkhu,* he should send another person to speak to the *bhikkhu,* telling him, "Venerable sir, the money for the robe has been entrusted to your designated attendant. Venerable sir, if you need a robe you can go and get it from him. He will give you a robe, venerable sir."

These are called the "four kinds of attendants."

Therefore the original Vinaya text says:

> [The Buddha told the *bhikkhu*s,] "If a *bhikkhu* has an attendant, people of faith who revere the Dhamma can give him money to buy a robe for the *bhikkhu*. When you need a robe, you can get it from him. You should only receive items that are permitted, however. You cannot accept gold or silver."

Gold and silver may be accepted with certain causes and conditions and in certain ways. Except in these cases, gold and silver cannot be accepted.

Suppose the messenger tells the attendant, "You should take this money, buy a robe, and give it to the *bhikkhu* So-and-so." The messenger, having given the money for the robe to the attendant, does not report this matter to the *bhikkhu*. The *bhikkhu* is not permitted to go and take the robe from the attendant. If he seeks and obtains such a robe, he becomes guilty of a *dukkaṭa* offense.

Suppose a certain householder takes gold and silver to a *bhikkhu* and tells him, "Take this gold and silver. I give it to the sangha. I pray you will accept it, venerable sir, to build a monastery or dining hall, or to prepare farmland." The *bhikkhu* is not permitted to accept it. If he does so he becomes guilty of a *dukkaṭa* offense. If he gives instructions for it to be handed over to an attendant, he is permitted to manage it later. If the messenger does not understand his intention, the *bhikkhu* can instruct his attendant to receive it and then later he can use it for various purposes.

Suppose a householder makes an offering of gold and silver to the sangha, and gives instructions for food, drink, robes, medicine, and bedding to be prepared. In this case [a *bhikkhu*] cannot receive the offering himself. If the sangha receives the gold and silver, and as a result the *bhikkhu* later

obtains food, drink, robes, or other items for his use, he becomes guilty of a *dukkaṭa* offense.

Suppose the sangha does not accept the offering, and the householder, without understanding the reason, takes it home. A *bhikkhu* who knows the Vinaya sees the householder on the road and says, "You were going to give this to the sangha. Why are you taking it back?"

The householder, having heard and understood [what he should do], at once returns to the sangha and hands over [the gold and silver] to the attendant.

If the householder makes the offering for a specific use, a *bhikkhu* cannot divert it for any other use. If he uses it for any other purpose, he becomes guilty of a *dukkaṭa* offense.

If a certain gift is for the purpose of building dwellings but there is no food where the *bhikkhu*s live, and if all the members of the sangha wish to depart for other places and there will be no one to guard the dwellings, it is permissible to reduce the quantity spent on constructing dwellings in order to buy food for a person who will guard the dwellings. If the funds are diverted for another use in this way, no offense is committed.

776b If a gift is for lodgings for members of the sangha who come from the four directions, but there is no food where they are staying and they wish to depart for other places, the quantity allotted for lodgings can be reduced in order to buy food. Why? In order to protect the monastic community. Even when this occurs, the entire amount of the gift cannot be used in this way.

If a householder makes an offering of farmland, a *bhikkhu* is not permitted to accept it. Why not? The *bhikkhu* tells the householder, "The disciplinary code governing *bhikkhu*s does not allow us to accept farmland." "This farmland will be able to produce the four kinds of permitted objects as an offering to the sangha," the householder tells the *bhikkhu*. In this case the gift can be accepted.

If a householder says, "I make a gift of this pond to the sangha, so that its members can bathe and wash their clothes in it and all living beings can drink from it as much as they wish," and he gives them the pond as a gift in this way, it can be accepted.

If the householder does not understand the importance of his words and simply says that he is making them a gift of a pond, the *bhikkhu* replies, "The

code of conduct for those who have renounced the world does not allow us to accept a pond as a gift. If it is an offering of pure water, we will accept it." "Very well, venerable sir," the householder replies. "The original gift is water." When he expresses it in this way, the sangha can accept his gift.

If the householder still does not understand the importance of his words and has only said that he is giving them this gift, and if he later passes away, the *bhikkhu*s cannot accept his gift for their use. If the householder has a son or grandson, the *bhikkhu*s should instruct his son or grandson to make the gift in a way that can be accepted.

If the householder's family lineage has come to an end and he does not have a son or grandson, the *bhikkhu*s may tell the elder residents of the village, "This householder did not understand how to make a gift in a way that is acceptable, and he has passed away. The *bhikkhu*s were not able to accept it for use. O elders, you yourselves should know this."

The elders will then tell the *bhikkhu*s, "We, his followers, make a gift of water to the sangha." If they make the gift in this way, the *bhikkhu*s are permitted to accept it for use and do not become guilty of any offense.

[A *bhikkhu*] is not permitted to accept gold or silver coins. If a householder offers rice as a gift to the sangha, or sweet fruit, robes, or other kinds of food and drink, all these gifts can be accepted.

If a householder offers a gift of food of his own accord, it can be accepted. A *bhikkhu* cannot ask a householder or an attendant to prepare food or drink for him. If he obtains such food, he is not permitted to eat it.

The Dhamma Teacher says: Long ago a certain *bhikkhu* lived on Mount Cittala. He wanted to get some biscuits to eat. When he went out to the courtyard and saw a few householders there, he moistened the ground with water, made biscuit shapes out of mud, and exclaimed, "How can I arrange for biscuits like these to be offered tomorrow as a gift to the sangha?"

The householders immediately understood his wish, and went home to prepare the biscuits. The next morning they brought the biscuits and offered them to the sangha. The head monk knew what had happened, however, and did not accept them. When the junior monks saw that the head monk had not accepted them, they did not accept the biscuits either. The *bhikkhu*s of long ago knew contentment. [If any *bhikkhu*] indicated his desire for a particular offering, he was not permitted to eat it. How much more should that apply

in this case, when a *bhikkhu* sought a particular offering just so that he could receive and eat it himself!

The sangha is not permitted to receive a grove as a gift, just as explained above, in no way different. If a forest is given as a gift, however, the sangha
776c can accept it. If people later clear the forest, create farmland, and then obtain rice, sweet fruit, and other food and drink from the land, the sangha can accept them. If those who cultivate the land do not give the produce to the sangha, the sangha cannot demand that they do so. If one person first clears the forest and creates farmland but then ceases his efforts, and then someone else comes along and farms the land, he should be asked to pay compensation for the work that was already done. Why? Because the farmland was already prepared for him.

If a *bhikkhu* wishes to lease farmland, he cannot accept gold or silver as rent, but instead he can accept items that are permitted. If the person who is leasing the farmland from the *bhikkhu* does not know where it is, and he asks the *bhikkhu* for directions and the *bhikkhu* knows its location, he should show him where it is. If he does not know, he should not lie about where it is.

If someone offers a slave as a gift to the sangha, the sangha is not permitted to accept the gift. If, however, someone says that he is making a gift of a server or attendant, the gift can be accepted.

If a server for the sangha prepares food for its members in the morning and pursues his own occupation after midday, he can obtain food before midday, but he cannot obtain food after midday. No clothing of any kind can be given to him. If he serves as a messenger for the sangha for two weeks, he can be given clothing and food during that time. If he works for himself for two weeks, the sangha cannot give him food or clothing during that time.

Suppose he does not do managerial work or serve as a messenger for the sangha, but pursues his own occupation. Later, however, he earns wages and gives them to the sangha. The sangha can accept them. If he does not give them [to the sangha], the sangha cannot demand that he do so.

If a cow or goat is given as a gift, it cannot be accepted. If the giver says that it is a gift of the five flavors, however, such as cream and the like, the gift can be accepted. The same applies in the case of all animals.

The Dhamma Teacher says: The phrases that follow are easy to understand. These are the original causes and conditions behind the precept concerning royal ministers.

This precept has to do with an offense that originates in physical and verbal actions. It involves the three kinds of sensation. It is an offense committed by breaking a precept. No one can escape guilt because of not having known the rule.

At that time the Buddha was staying in the town called Āḷavī.

"*A sheet of blended silk*"—It is placed on flat ground and sprinkled with vinegar.

"*Mixed*"—If it is mixed with even one thread of silk, the *bhikkhu* becomes guilty of a *nissaggiya* offense.

"*Silk thread*"—The finest of all thread. This bedding is made into a carpet, but it is not woven.

The Dhamma Teacher says: The phrases that follow are easy to understand.

At that time the Buddha was staying in Vesālī, in Kūṭāgāra Hall (Kūṭāgārasālā).

"*Pure black hair of a mountain goat*"—That is, it is not mixed with any other kind of hair.

The phrases that follow are easy to understand and require no detailed explanation.

Here ends the section on the pure black hair of a mountain goat.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*Placing at the edges*"—That is, placing a few white hair at the edges. This matter has already been explained in the Vinaya and does not need to be explained in detail.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

"*Except a sick bhikkhu*"—If a sick *bhikkhu* wishes to go to another place 777a
but does not like his bedding that is too heavy to bring with him, the sangha can provide him with new bedding by means of an official act. If he has not yet recovered from an illness, it can be prepared however he likes. If he has recovered from his illness but has suffered a relapse, no new official act of the sangha is necessary. He can use it on the basis of the sangha's previous official act.

The Dhamma Teacher says: The phrases that follow are easy to understand and require no detailed explanation.

At that time the Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove.

In the precept concerning mats, he said, "O *bhikkhu*s, I wish to go into seclusion for three months."

The Dhamma Teacher says: Why did the World-honored One go into seclusion for three months? The World-honored One, when he surveyed all living beings everywhere, observed that none would attain any of the paths for a period of three months. Therefore he went into seclusion for three months.

"After I go into seclusion," he thought, "here is what will happen. The *bhikkhu*s, having already heard my words, will surely break the rules I have prescribed. Upasena Vaṅgantaputta will break the rules and enter this place where I will be. When I see this I will praise Upasena Vaṅgantaputta, since many *bhikkhus* will take up the practice of austerities because of him, and will be able to come and visit me. After I have dwelled in seclusion for three months, I will take these *bhikkhu*s with me on an inspection tour of their dwellings, and when I see their mats scattered around in disarray, I will prescribe a precept concerning the *bhikkhu*s' mats."

With this thought in mind, the World-honored One went into seclusion for three months. Upasena Vaṅgantaputta went to where the Buddha was. The elder Upasena had initiated disciples who were less than twenty years old in the full set of precepts, and had thus become guilty of a *dukkaṭa* offense.

As mentioned in the *Khandhaka,* [the Buddha] reproached him, saying, "You fool! You have not yet completed even ten years of training. Why then did you initiate people who are not yet twenty years old in the full set of precepts? Furthermore, you did not know how to instruct them, so you sent other people to do so."

After he had been reproached, Upasena paid his respects to the Buddha and left. He thought to himself, "I renounced the world as the son of a good family. I did so with no evil intentions. Why was I reproached because of these disciples? I will travel a distance of even ten *yojana*s in order to stay with my disciples and instruct them so that they will conduct themselves with proper decorum, just as I do, no differently."

Later Upasena Vaṅgantaputta went and again exchanged greetings with the World-honored One. This time, because his disciples conducted themselves with proper decorum, he was praised.

Therefore the original Vinaya text says:

> The Buddha asked the *bhikkhu*s, "Do you enjoy wearing patchwork robes?"
>
> "We do not really enjoy wearing them," they replied. "We do so because we follow our teacher."
>
> At once the Buddha praised them. "Very good! Very good! Upasena, you have been able to instruct your disciples well, and they conduct themselves properly."

"*The Buddha told the bhikkhus*"—When the Buddha saw the *bhikkhu*s' mats scattered around in disarray, he told them, "You have received these mats to use as gifts from those who have faith. Do not let them get ruined." 777b

"*The Buddha did so by various methods*"—The Buddha used countless methods to preach the Dhamma to the *bhikkhu*s.

"*Old mat*"—A mat that has been used for sitting even once is called an "old mat."

"*Taking a little*"—Taking a square or round piece from one of the four sides of a mat and placing it over a new piece. If it cannot be placed over the new piece, a *bhikkhu* can cut a small piece and place it over the new one. This is also permitted.

The Dhamma Teacher says: The remaining phrases that follow are found in the Vinaya and require no detailed explanation. The original causes and conditions for this precept are as explained above.

Here ends the explanation of the precept concerning mats.

The Buddha was staying in Sāvatthi, at Anāthapiṇḍika's monastery in Jeta Grove. He prescribed a precept concerning carrying a bundle of mountain goat hair.

"*Mocked*"—Some householders on the road met a *bhikkhu* carrying a bundle of mountain goat hair and asked him, "Venerable sir, where are you going carrying this bundle of mountain goat hair? Where will you sell it? For what price will you sell it?"

When the *bhikkhu* heard these householders laughing and mocking him, he went to a monastery and threw his bundle to the ground in anger.

"Venerable sir," the *bhikkhu*s asked him, "where did you come from, carrying this bundle of mountain goat hair that you threw to the ground in anger?"

"Because of this bundle of mountain goat hair, the householders mocked me," he replied. "That is why I threw it to the ground in anger."

"*Carries it himself*"—A *bhikkhu* puts the bundle into his outer robe and carries it himself.

"*More than three yojanas*"—He carries it himself a distance of more than three *yojana*s, with no one else to do it in his place. He becomes guilty of a *nissaggiya* offense for each of the hairs he carries, whether they are many or few.

Suppose that when he has traveled a distance of three *yojana*s, he leaves his bundle on the ground. If he pushes it with a staff or turns it with his foot so that the bundle extends beyond the limit of three *yojana*s, all of these acts cause him to become guilty of a *nissaggiya* offense.

Suppose he has traveled a distance of three *yojana*s and then the threat of tigers, wolves, or thieves compels him to carry it beyond the limit of three *yojana*s. In all such cases he becomes guilty of a *nissaggiya* offense. If thieves steal his bundle while he is still within the limit of a distance of three *yojana*s, and then after robbing him they return it to him, the *bhikkhu* is permitted to carry his bundle for a distance of an additional three *yojana*s and does not commit any offense.

"*No offense*"—If a *bhikkhu* has turned a woolen mantle into a sitting mat, he does not commit any offense. Even if he carries it from one place to another within a distance of three *yojana*s, he does not commit any offense. Once he reaches the limit of three *yojana*s, if there is someone who can take it for him and carry it beyond the limit, he does not commit any offense.

"*Carry mountain goat hair*"—If he carries even so much as the equivalent of an earful of it beyond the limit of three *yojana*s, he commits an offense.

The Dhamma Teacher says: The remaining phrases that follow are easy to understand and require no detailed explanation. This precept concerns an offense that originates in physical and verbal actions. No one can escape guilt because of not having been aware of the rule.

Here ends the detailed explanation of the precept concerning mountain goat hair.

At that time the Buddha was staying in the country of the Sākiyas, at Nigrodhārāma in Kapilavatthu.

"*The precept concerning washing mountain goat hair*"—"*Requires giving up meditation and the recitation of suttas*"—The *bhikkhunī*s had to wash, dye, and card mountain goat hair for the group of six *bhikkhu*s, so they gave up [meditation and *sutta* recitation]. 777c

The remaining phrases that follow are easy to understand.

Here ends the section on the precept concerning washing, dyeing and carding mountain goat hair.

At that time the Buddha was staying on Mount Gijjhakūṭa in Rājagaha.

"*The precept concerning gold and silver*"—"*Gold*"—Conch, coral, beryl, and all other such treasures that can be sold fall under the category of "gold and silver."

Therefore the original Vinaya text says:

> Even down to the tree sap that is used as currency in a certain land, no one can take or encourage others to take such objects. All these cases constitute offenses. If a *bhikkhu* takes them for himself he becomes guilty of a *nissaggiya* offense. If he takes them on behalf of the sangha, a group of *bhikkhu*s, or even for one individual or for a buddha image, in all these cases he becomes guilty of a *dukkaṭa* offense.

"*No offense*"—He does not accept them himself or encourage others to do so.

If a householder offers gold and silver to a *bhikkhu* as a gift, the *bhikkhu* replies that he is not permitted to receive it. The householder then tells the *bhikkhu,* "Venerable sir, I have already made up my mind to give it to you as a gift. I cannot take it back." With these words, he leaves it on the ground and departs.

When the *bhikkhu* sees that the householder has gone, he remains there watching over the gift. Then another householder sees the *bhikkhu* standing there, goes to him and asks, "Venerable sir, why are you standing here?"

"A householder offered me this gold and silver as a gift," the *bhikkhu* replies. "But the disciplinary code for *bhikkhu*s does not permit me to receive it."

"Venerable sir," the householder tells him, "since it is not permissible for you to accept it, you can give it as a gift to your disciple (i.e., the householder)." The *bhikkhu* gives his consent by remaining silent.

The householder accepts the gift and takes it with him. Then he exchanges the gold and silver for food, drink, robes, and other permitted items, which he gives to the *bhikkhu*. Now the *bhikkhu* is permitted to accept them.

If there is no one nearby who understands the proper procedure in this situation, the gold and silver should be kept in a room with the door closed, so that they will not be lost.

If someone who sells robes or almsbowls comes by, the *bhikkhu* should call him over. Pointing to the gold and silver, he tells the merchant, "A mendicant needs a robe and an almsbowl. Here is gold and silver. The householder himself should know about this."

If no one who sells robes or almsbowls is nearby but there is someone who sells drinks that can be imbibed beyond normally permitted hours, or medicines that last for seven days or for a lifetime, the *bhikkhu* should take him to the place where the gold and silver is kept and tell him, "Here is gold and silver. The sangha needs these medicines. The householder himself should know about this."

After the medicines have been obtained, the members of the sangha are permitted to take them. The *bhikkhu* who first took possession of the gold and silver, however, is not permitted to take them, nor can any one else, from monastery attendants who are householders to animals. Why not? Because they are meant for the members of the sangha. If no medicine can be obtained, the owner of the gold and silver should leave it behind and depart. There is no other way to be permitted to accept such a gift.

If a *bhikkhu* sees a lay devotee, he calls him, explains the situation, throws down the gold and silver, and departs. "Why has this gold and silver been discarded?" the lay devotee asks. "I will gather it up and take it with me."

"As you wish," the *bhikkhu* replies. If the lay devotee understands what
778a to do with it, he takes it and exchanges it for robes and almsbowls, which he gives to the members of the sangha, who can then accept them. If there is no lay devotee he can ask, the *bhikkhu* must put it down and depart. Then the sangha should put forth a motion and ask for the monks' decision on it (*ñatti-dutiyakamma*).

A *bhikkhu* who knows the five rules should take this gold and silver, discard it with his eyes closed, and depart. He should not keep any record of its location. If he records its location, he becomes guilty of a *dukkaṭa* offense.

There are four ways to use gifts that have been accepted by the sangha. What are the four ways? First, a thief's use; second, a debtor's use; third, a relative's use; and fourth, an owner's use.

Question: What is a "thief's use"?

Answer: If a *bhikkhu* who does not keep the precepts receives gifts of food and drink when it is his turn because he is a member of the sangha, this is called a "thief's use."

[Question:] What is a "debtor's use"?

[Answer:] If a *bhikkhu* receives gifts such as food or monastic robes from another person, he should first reflect upon them. If he accepts robes or food without first doing so, this is called a "debtor's use."

A learned, wise, and faithful *bhikkhu* who has renounced the world should reflect upon each bite of food he takes when he eats. If a *bhikkhu*'s faculties are dull and he does not first reflect upon his food when he eats it, or if he has dull faculties and receives a robe to use, he should reflect upon it sometime before the following morning.

A *bhikkhu* with sharp faculties reflects upon each piece of clothing that he wears. When a *bhikkhu* uses a dwelling, bed, mat, bedding, or other objects that have been given with faith as gifts, he should first reflect upon them. If he does not, this is called a "debtor's use." If he does not use a robe for the purpose of warding off cold or heat, or out of modesty; or if he receives food, drink, or medicine that is not for quelling hunger, thirst, or illness, this is also called a "debtor's use."

If he receives food, drink, or robes without first having reflected upon them, he becomes guilty of a *dukkaṭa* offense.

What is meant by a "relative's use"? When the seven kinds of people in training use objects they have received as gifts, it is like a son receiving an inheritance from his father, no different. This is called a "relative's use."

What is an "owner's use"? When someone who is perfected, an *arahant,* receives and uses gifts.

The Dhamma Teacher says: Of these four ways to use gifts, a thief's use is the worst.

There are also four other ways to use gifts. What are the four other ways? First, modest use; second, shameless use; third, lawful use; and fourth, unlawful use.

What is "modest use"? If a shameless *bhikkhu* makes friends with a modest one, and they receive and use a gift together, the shameless one does not become guilty of any offense. This is called "modest use."

What is "shameless use"? If a modest *bhikkhu* makes friends with a shameless one, and they receive and use a gift together, the modest one becomes guilty of an offense. This is called "shameless use."

A modest person who makes friends with a shameless one will certainly follow him later in his evil acts, so he is said to be a shameless person. On the other hand, a shameless person who makes friends with a modest one will certainly change his evil ways later and practice virtue, so he is said to be a modest person.

What is "lawful use"? When a modest person obtains an object by lawful means, this is called "lawful use."

What is "unlawful use"? When a shameless person obtains an object by
778b unlawful means. Obtaining an object in this way is like taking poison, in no way different. This is called "unlawful use."

The Dhamma Teacher says: The remaining phrases that follow are already found in the Vinaya and require no detailed explanation. This is an offense committed by breaking a precept that has been prescribed. It involves physical, verbal, and mental acts, and concerns the three kinds of sensation.

Here ends the detailed explanation of the precept concerning accepting valuable objects.

"*The precept concerning selling valuable objects*"—There is not only one kind of created object. There are finished objects and unfinished objects.

"*Head ornaments*"—Hairpins with flowers and all other objects that are placed on the head are called "head ornaments."

Rings, bracelets, clips, chains, and various other bodily ornaments or bands are called "finished objects."

"Exchanging finished objects for unfinished ones, or exchanging unfinished objects for finished ones"—Exchanging *dukkaṭa* objects for *nissaggiya-pācittiya* objects, or exchanging *nissaggiya-pācittiya* objects for *dukkaṭa* objects.

Question: What is "exchanging *dukkaṭa* objects for *nissaggiya-pācittiya* objects"?

Answer: By exchanging copper coins for gold coins, a *bhikkhu* becomes guilty of a *nissaggiya-pācittiya* offense. This is called "exchanging *dukkaṭa* objects for *nissaggiya-pācittiya* objects."

By exchanging gold coins for copper coins, a *bhikkhu* becomes guilty of a *dukkaṭa* offense. This is called "exchanging *nissaggiya-pācittiya* objects for *dukkaṭa* objects."

Suppose a *bhikkhu* exchanges precious metal for iron and uses the iron to make an almsbowl or an axe. He may use the iron to create one kind of object or another, but he cannot use any of these objects. If he does, he becomes guilty of a *dukkaṭa* offense.

The Dhamma Teacher says: The remaining phrases that follow are easy to understand. The original causes and conditions here are the same as those explained in the case of the previous precept, in no way different.

The precept concerning trading in various kinds of objects has already been explained in the Vinaya and has no additional variant meanings. Therefore it is not necessary to repeat it.

If a *bhikkhu* stores an extra almsbowl for more than ten days, he becomes guilty of a *nissaggiya-pācittiya* offense. If he does not forfeit the bowl or repent his offense but instead uses the bowl, he becomes guilty of a *dukkaṭa* offense.

"*No offense*"—When he receives [an almsbowl] through an intermediary and then retains it within a period of ten days.

The Dhamma Teacher says: How many times must a new almsbowl be smoked before it is suitable for use?

Answer: If it is made of iron, it can be used after it has been smoked five times. If it is made of clay, it can be used after it has been smoked twice.

If a *bhikkhu* takes an almsbowl that belongs to another person without paying for it, he is not permitted to receive or retain it.

Suppose the owner of the almsbowl says, "You may use it, and pay me for it later." Even if the owner of the bowl speaks these words, the *bhikkhu* is still not permitted to receive or retain it. After it is paid for, he can receive and retain it.

Suppose an almsbowl has already been purchased and paid for. If the owner of the bowl reports to the *bhikkhu* that he has already had it smoked,

and the *bhikkhu* does not go to pick it up within ten days, the *bhikkhu* commits a *nissaggiya-pācittiya* offense. If the owner of the bowl has already had it smoked and someone who knows this relays the message to the *bhikkhu,* in this case even if the *bhikkhu* hears of this and more than ten days pass, he does not commit any offense.

What is important is that the *bhikkhu* must hear the report from the actual owner of the bowl. After ten days have passed he must receive it through another person as intermediary. If none is present, he receives it alone.

"*When he loses the privilege of receiving and retaining it*"—When a *bhikkhu* abandons the path, or dies, or his gender changes, or he abandons the item; or when it has a hole. This is called "losing the privilege of receiving
778c and retaining it." If a bowl has a hole as large as a grain of rice, he loses the privilege of receiving and retaining it. If the hole is mended with a small piece of iron, he can accept it. The original causes and conditions in this case are just as in the case above, and in no way different.

Here ends the detailed explanation of the precept concerning extra almsbowls.

Sāvatthi.

"*Five kinds of medicine*"—Fresh butter, clarified butter (ghee), oil, honey, and sugar.

"*Butter*" comes from any kind of animal whose meat it is permissible to eat and whose milk can be drunk. Butter is also used as medicine.

Question: If flies and ants have fallen into a medicine that is to be taken during a period of seven days, is a *bhikkhu* permitted to take it?

Answer: He can take it after straining it and removing the insects.

If a *bhikkhu* receives cream on a particular day, can butter be extracted from it and used to prepare a medicine to be taken for seven days?

If the collected butter is mixed with [another kind of] butter for up to seven days, the mixture can be taken on the seventh day. If a *bhikkhu* takes it on the eighth day, he commits a *nissaggiya* offense. The same applies in the case of oil or sugar.

If a *bhikkhu* receives or collects cream, or receives butter, at an improper time, he is not permitted to consume these things. The same applies in the case of oil or sugar.

If a person suffers from an illness caused by spirits and needs to consume fresh meat and blood, he is permitted to eat them for the purpose of healing his illness, except that he cannot consume human [flesh or] blood.

Suppose a *bhikkhu* has obtained butter and received it through an intermediary, and places it in a container, but the container is already full of butter, which is overflowing and getting mixed with the new butter. In this case the *bhikkhu* should again receive the butter through an intermediary. If this butter is lost on the seventh day, or if the *bhikkhu* gives it to a layman or novice, and if the novice then offers it to him as a gift, he can eat it without committing any offense.

The Dhamma Teacher says: The remaining words already appear in the Vinaya, and no detailed explanation is required.

Here ends the detailed explanation of the precept concerning medicine to be taken for seven days. This is an offense that involves breaking a prescribed precept, rather than an intrinsic offense. It originates in physical and mental actions.

Sāvatthi.

"*The Buddha has permitted the use of a rain-bathing robe*"—According to the *Khandhaka,* because of Mother Visākhā the Buddha permitted the *bhikkhu*s to accept rain-bathing robes.

"*One month remaining before summer arrives*"—A *bhikkhu* should prepare a rain-bathing robe, wash it, dye it, and mend it. From the sixteenth day of the fourth month onward, he should wash the rain-bathing robe, dye it, and repair it. It is not necessary to receive it through an intermediary, but it cannot yet be used. On the first day of the fifth month it is received and retained for use.

Then he uses it during the four months of the rainy season, including the last fifteen days of spring, for one hundred and thirty-five days in total. If he does not obtain a rain-bathing robe at the end of the spring but rather during the summer, he can immediately receive and retain it for use.

"*Period during which it is prohibited to seek a rain-bathing robe*"—From the middle of the ninth month until the middle of the fourth month it is prohibited to seek a rain-bathing robe. If a *bhikkhu* does so he becomes guilty of a *nissaggiya* offense.

If he possesses a rain-bathing robe but does not use it and bathes naked, he becomes guilty of a *dukkaṭa* offense.

From the sixteenth day of the fourth month onward, a *bhikkhu* can seek a rain-bathing robe.

If the robe he has is not sufficient and he hopes to obtain a robe from a particular source, he can wait until he obtains one that is sufficient. If he obtains one that is sufficient, he should receive and retain it. If it is not sufficient, he can still keep it until the middle of the ninth month. There is no
779a need to receive it through an intermediary.

If he receives *kaṭhina* cloth he can keep it until the middle of the first month, and he does not need to receive it through an intermediary. If he does not have enough fabric to make the three robes, he can convert an ochre robe into fabric to be used for that purpose. If the piece of fabric is small and not sufficient to be used in this way, and he hopes to obtain more fabric from a particular source, he is permitted to keep the fabric for one month. If it is sufficient, however, he makes a robe out of it. If it is not, he should receive it through an intermediary, or he can receive and retain it [if he has already gone through this process with it]. If he does not receive it through an intermediary, or receive and retain it [due to having already gone through this process] until the thirty-first day, he becomes guilty of a *nissaggiya* offense.

"*No offense*"—If it is small, and he begs for it from his relatives or from a benefactor from whom he can request anything he pleases, he does not commit any offense.

The Dhamma Teacher says: The remaining phrases that follow are explained in detail in the Vinaya and do not need to be repeated here.

"*The precept concerning fear*"—There are two ways to live in a forest: First, to stay in a forest for a long time; second, to stay in a forest for three months. If a *bhikkhu*'s robe is ruined while he is staying in a forest, he is permitted to return to the sangha's dwelling place in the village to mend it. When he has finished mending it, he returns again to live in the forest.

"*Thieves in the month of Kattikā*"— In the month of Kattikā, in autumn when there is no rain, thieves become active. They are seen killing people and stealing their possessions.

"*Bhikkhus fear*"—They fear they will lose their three robes, so they keep one or two of them in the village.

"*Fear*"—When they see thieves or hear people talk about them. This is called "fear."

If the sangha has many secure dwellings in the forest, the *bhikkhu*s do not have to keep their robes in the village. When they have robes stored in the village, they must go once every six nights to check on them; when they have done so they can return to the forest. The exception is when an official act of the sangha declares that they should do otherwise.

The Dhamma Teacher says: The remaining phrases that follow are already explained in the Vinaya, and require no detailed explanation.

"*Divert a gift*"—Suppose a benefactor makes a gift of food to the Buddha and sangha, and also wishes to provide them with robes, but a *bhikkhu* diverts the gift for his own use. When he first encourages someone to divert such a gift, he becomes guilty of a *dukkaṭa* offense. When he has these objects in his hands he becomes guilty of a *nissaggiya-pācittiya* offense.

If he diverts the gift for another person's use, even for that of an animal—that is, if he wishes to give something to an animal and diverts the gift for that purpose—he becomes guilty of a *dukkaṭa* offense.

If he intends to make an offering to a certain image, but he diverts the gift and offers it to another image instead, he becomes entirely guilty of a *dukkaṭa* offense.

"*No offense*"—If he does not know that something was given to the sangha.

The Dhamma Teacher says: Here concludes the detailed explanation of the thirty matters concerning *nissaggiya* offenses. Nothing has been omitted.

Next come the ninety matters concerning *pācittiya* offenses. You should all listen carefully to them.

"*Hatthaka, in the precept concerning false speech*"—Hatthaka is the name of a revered elder. Eighty thousand people from the Sākiya clan renounced the world, and Hatthaka was one of them. By nature he liked to argue. When he argued with a non-Buddhist and knew that he was losing ground, he would argue the position that was the opposite of what he had said before.

When a non-Buddhist spoke eloquently, Hatthaka readily took the words as his own. If he knew that his own reasoning was biased, he said that these were the words of the non-Buddhist.

When he set a time for a debate with a non-Buddhist, he would tell him, 779b
"We will discuss it this afternoon." Then he himself would come before noon

and speak to the benefactors, saying, "Now is the time for our debate." With these words Hatthaka would ascend to the high seat, saying, "Why has the non-Buddhist not come? I am sure he is afraid of me. That is why he does not come."

Then he would come down from the high seat and depart.

When the non-Buddhist came in the afternoon, he would look for the *bhikkhu* but would not find him, so he would reproach him, saying, "This monk who is a son of the Sākiya clan says that he knows the true Dhamma. Why then has he lied?"

"*Lied*"—When a person's words are different from what is in his heart. These are also called "empty words."

"*No transgression*"—When a person wishes to say one thing but says something else by mistake.

Here ends the detailed explanation of the precept concerning false speech. This is an intrinsic offense.

"*Slander*"—When someone wishes to bring shame to another person.

"*No offense*"—The only exception is when it is done for the purpose of instruction.

This is an intrinsic offense.

Here ends the detailed explanation of slander.

"*Treachery*"—When someone behaves in a treacherous way toward a *bhikkhu* or *bhikkhunī* to provoke and disturb them, that person becomes guilty of a *pācittiya* offense. In the case of the other three groups, he becomes guilty of a *dukkaṭa* offense. In the case of householders, he also becomes guilty of a *dukkaṭa* offense. This is an intrinsic offense.

Here ends the detailed explanation of treachery.

"*Recitation of a verse*"—There are four modes for doing so. What are the four modes? First, a line (*pada*); second, the next line (*anupada*); third, by syllables (*anvakkhara*); and fourth, in detail (*anuvyañjana*).[46]

First, what is a "line"? One line of a verse is called a "line."

What is the "next line"? The second line of the verse is called the "next line."

What is "by syllables"? Reciting a text word by word is called "by syllables."

What is "in detail"? When the words are the same but they have different meanings, it is called "in detail."

That which has words and meaning is called a "line."

If one *bhikkhu* tells another who has not yet received initiation in the full set of precepts to utter the phrase "Refrain from doing all evil," and the person who has not yet received full initiation recites it in unison with him, the first becomes guilty of a *pācittiya* offense.

If the teacher says "Refrain from doing all evil," and the *bhikkhu* who has not yet received full initiation skips this first phrase but recites [the next phrase,] "Do all that is good," in unison [with the teacher,] the teacher becomes guilty of an offense.

If the teacher says "All things are impermanent," and the disciple says only "impermanent," even then the teacher becomes guilty of a *pācittiya* offense. If he recites a prose passage together with his teacher, the teacher becomes guilty of an offense according to the number of words [in the passage].

"*Words of the Buddha*"—The complete collection of the Vinaya-*piṭaka,* the Abhidhamma-*piṭaka,* and the *sutta*s is called the "words of the Buddha."

"*Words of his disciples*"—*Sutta*s such as the *Anaṅgana-sutta,* the *Sammā-diṭṭhi-sutta,* the *Anumāna-sutta,* the *Cullavedalla-sutta,* and the *Mahāvedalla-sutta* are called the "words of his disciples."

"*Words of the brāhmaṇas*"—All the texts of the non-Buddhist *brāhmaṇa*s are called the "words of the *brāhmaṇa*s."

"*Words of the devas*"—All words spoken by *deva*s such as King Māra, the Brahmā king, and Sakka are called the "words of the *deva*s."

Those who recite them in unison do not commit any offense.

The Dhamma Teacher says: After the Buddha entered final *nibbāna,* Kassapa led the five hundred *arahant*s in compiling the three *piṭaka*s (Tipiṭaka).

If anyone recites this Dhamma together with one who has not been initiated in the full set of precepts, he becomes guilty of a *pācittiya* offense. If he recites a text composed by a teacher together with such a person, however, he does not commit any offense. 779c

The Dhamma Teacher says: Here ends the detailed explanation of the precept concerning reciting texts together.

"*Without first reflecting*"—When a *bhikkhu* is about to go to sleep, he should first reflect on the Buddha, Dhamma, and Sangha, and on the precepts,

the *deva*s, and impermanence. When he engages in these six kinds of reflection, he should contemplate each one of these subjects. If he does not reflect in this way before he goes to sleep, it is called "without first reflecting."

"*Naked*"—The *bhikkhu*s who did not first engage in reflection before going to sleep remained distracted. Therefore they lay naked, making various sounds that resembled those of birds, bulls, or horses. When lay devotees heard these sounds they were repulsed, and wondered how world-renunciants could sleep in that way. Because of this incident, the Buddha prescribed a precept for the *bhikkhu*s prohibiting them from spending the night in the same room with anyone who had not yet been initiated in the full set of precepts.

When Rāhula heard that the Buddha had prescribed this precept, he upheld it and did not violate it. In order to preserve it, Rāhula went into the Buddha's lavatory, spread his ochre robe on the ground, and went to sleep. He went into the Buddha's lavatory because many people had made offerings of flowers and incense to purify it. Therefore he went and slept there.

The following morning before dawn, when the Tathāgata was about to enter the lavatory, he first made a sound by clearing his throat. Rāhula, who was inside, also made a sound by clearing his throat.

Although the Buddha knew who was inside, he purposely asked, "Who is there?"

"I am Rāhula," Rāhula replied. Because of Rāhula, out of consideration for the novices, the Buddha rescinded the rule and permitted them to stay together for two nights.

The Dhamma Teacher says: In what kinds of dwellings are they not permitted to stay overnight together?

Any kind of dwelling that has a complete roof or is completely enclosed, and even those that are created with cloth partitions—in all such cases *bhikkhu*s commit an offense [if they stay overnight in such a place].

"*Wall*"—A partition that is up to one and a half cubits high is also called a "wall." Spending the night together in a room enclosed by such a wall constitutes an offense.

If the dwelling has many rooms that share a common door, the *bhikkhu* also commits an offense. The exception is that if each room has a separate door, he does not commit any offense.

Suppose that the *bhikkhu* departs before dawn on the third day. If he does not depart, he does not commit any offense for having spent all three nights there; but he is not permitted to stay even for the first watch of the night on the fourth night. If he places his couch nearby, he becomes guilty of a *pācittiya* offense.

If the room has only a partial roof but many partitions, he commits no offense, nor does he commit an offense if it is fully covered by a roof but has few partitions.

If there are rooms on all four sides, each facing inward with its own open doorway, with one large doorway for going in and out, in this case he does commit an offense. If each room has its own separate door, however, he commits no offense.

If a *bhikkhu* sleeps there for more than three nights together with someone who has not yet received initiation in the full set of precepts, he becomes guilty of a *pācittiya* offense. 780a

If the person who has not yet received full initiation goes to sleep, wakes up, and again falls asleep, the *bhikkhu* becomes guilty of a *pācittiya* offense according to the number of times the other person falls asleep, whether many or few.

If a person who has not received full initiation stays in a place for more than three nights, and he and a *bhikkhu* go to sleep there, they both become guilty of a *pācittiya* offense. If the *bhikkhu* awakens and then goes back to sleep, he becomes guilty of several *pācittiya* offenses according to the number of times he goes back to sleep, whether many or few.

If the rooms are connected to each other, joined together within a larger structure that extends up to one *yojana* in length, but they share only one door for going in and out, in this case also the *bhikkhu* commits an offense.

If the room has an enclosure for a tortoise or water snake that is closed off from the outside and also does not connect to the interior of the room, he does not commit any offense.

If the room is fully covered by a roof but only half-enclosed by a partition, he becomes guilty of a *dukkaṭa* offense. If it is completely enclosed by a partition but only half-covered by a roof, in this case he also become guilty of a *dukkaṭa* offense.

The Dhamma Teacher says: The remaining phrases that follow are easy to understand and require no detailed explanation.

Here ends the detailed explanation of the precept concerning staying overnight [together with someone who has not yet received initiation in the full set of precepts].

"*The precept concerning staying overnight together with a woman*"—Suppose a lodging for beneficial practices is built for visitors who come and go to stay overnight. The precept concerning staying overnight together with a woman already appears in the Vinaya and requires no detailed explanation.

"*Preaching the Dhamma*"—A *bhikkhu* preaches about the Three Refuges, the five precepts, and the heavenly realms and hells.

"*Except an intelligent young man*"—This phrase refers to a human male, not a spirit or animal. If an intelligent young man utters more than the limit of five or six words, he commits no offense.

"*Five or six words*"—If a *bhikkhu* speaks five or six words, he does not become guilty of any offense.

"*Five or six words*"—If he utters one verse or line [of more than five or six words] continuously, with no pauses, he becomes guilty of one *pācittiya* offense. If the lines are separated from each other, he becomes guilty of a *pācittiya* offense for each line he recites. If he utters one line from a *sutta* and five lines from a commentary, six lines in total, he does not commit any offense. If he exceeds this limit, he becomes guilty of a *pācittiya* offense.

Suppose there are many women present and a *bhikkhu,* having preached the Dhamma to one of them, preaches to a second or third woman. If the first woman comes back to listen to him preach, then although he may then exceed the limit of five or six words that were already spoken to the first woman, he does not commit any offense.

"*Reply to a question*"—If a woman asks a *bhikkhu* about a matter found in the *Dīgha-āgama,* and he replies to her question, then even if she asks him about the entire Āgama, he does not commit any offense.

The Dhamma Teacher says: The remaining phrases that follow are easy to understand and do not require a detailed explanation. The originating causes are the same as explained in the case of the precept above.

Here ends the detailed explanation of the precept concerning preaching the Dhamma to a woman.

This rule concerning noble ones has been explained above in detail in relation to the fourth *pārājika*. There is no difference between that case and this one. If a *bhikkhu* speaks to a person who has not yet received initiation in the full set of precepts about his true attainment of a superhuman state, he becomes guilty of a *pācittiya* offense.

Here ends the explanation of the precept concerning speaking about one's superhuman state to a person who has not yet received initiation in the full set of precepts.

"*Crude offenses*"—The four grave offenses (*pārājika*s) and thirteen [*saṅghādisesa*] offenses are called "crude offenses." Anyone who speaks about these offenses to a person who has not yet received initiation in the full set of precepts—that is, to anyone besides a *bhikkhu* or *bhikkhunī*—becomes guilty of a *pācittiya* offense.

"*Except through an official act of the sangha*"—An official declaration may state that this communication is allowed at a particular place. If the place is not stated in the official declaration, the *bhikkhu* commits a *pācittiya* offense.

If a *bhikkhu* speaks about any other category of offense besides the four grave offenses and the thirteen *saṅghādisesa* offenses, he becomes guilty of a *dukkaṭa* offense. 780b

The Dhamma Teacher says: The remaining phrases that follow already appear in the Vinaya, and require no detailed explanation.

Here ends the explanation of the precept concerning crude offenses.

"*The precept concerning digging the earth*"—Pure earth and impure earth will now be distinguished from each other.

"*Pure earth*"—Soil that is not mixed with sand, stones, or pebbles is called "pure earth."

"Unreal earth"—Soil that contains a large quantity of sand, stones, or pebbles is called "unreal earth."

If the soil is scorched, it is also called "unreal earth."

If the soil contains sand or stones, how do we know whether it is permissible to dig into it?

A *bhikkhu* should take a small amount of the soil, rinse it with water, and examine it. If it contains four parts stones to one part earth, he is permitted

to dig into it. If there is a layer of soil that measures four inches thick upon the stone and if it is dry, he can take possession of it. If rain has already fallen on it for four months, he cannot do so.

If a *bhikkhu* digs into fertile soil, then with each digging motion he becomes guilty of a *pācittiya* offense.

If a *bhikkhu* tells an attendant to dig into the soil or chop down trees on behalf of the sangha, he does not commit any offense. If he indicates exactly what the attendant should do by saying "Dig this" or "Chop this down," he becomes guilty of a *pācittiya* offense. If he demarcates a certain piece of ground or writes upon it, he becomes guilty of a *pācittiya* offense.

If he is holding in his hand something that is burning and he throws it to the ground, he does not commit any offense.

The remaining phrases that follow appear in the Vinaya and require no detailed explanation.

Here ends the detailed explanation of the precept concerning digging into the soil. This is an offense that involves breaking a prescribed precept. It concerns an offense that originates in physical and mental actions.

"*Did not accept his words*"—The Āḷavikā *bhikkhu* did not accept the spirit's words. While chopping down a tree, he had injured the spirit's arm.

The spirit thought, "It would not be acceptable for me to go immediately on my own to kill a world-renunciant. Instead I will go and tell the Buddha. When he hears what happened, the Buddha will prescribe a rule for the *bhikkhu*s." So she went to the Buddha and related the matter to him in full. When the World-honored One heard what she had to say, he explained the matter at once in verse:

> Ill-will arising in a person
> Is like a runaway cart.
> The charioteer can control it
> Without much difficulty.
> But a person who can control his ill-will
> Accomplishes the most difficult thing.

As soon as the Buddha had given this explanation in verse, the tree spirit attained the path of stream-winner. The Buddha knew that the tree spirit had

nowhere to live. With his divine eye he saw a tree that was not occupied, and told her, "You can take possession of this tree and live there."

[Question:] Where was this tree located?

[Answer:] It was located in Anāthapiṇḍika's monastery.

The tree spirit took up residence there, and thought to herself, "The World-honored One, with his great compassion, has granted me this palace. From now on I will make offerings to the World-honored One."

At that time the Buddha preached the Dhamma to the *deva*s. When the higher *deva*s arrived later, the lesser *deva*s who had arrived earlier withdrew in succession to make way for them, retreating as far as to the edge of the sea. At that time they attained the various paths. 780c

The tree spirit also withdrew and stayed in her tree to listen to the Dhamma preached by the Buddha. During the day the Buddha preached the Dhamma to the four groups of his followers. In the first watch of the night he preached the Dhamma to the *bhikkhu*s; in the middle watch of the night he preached the Dhamma to the *deva*s; and in the last watch of the night he preached the Dhamma to the *nāga* kings.

How did the tree spirit know this? During the middle watch of the night the *deva*s came and knocked on the upper part of the door, and during the last watch of the night *nāga* kings came and knocked on the lower part of the door. Thus the *deva*s and *nāga* kings were different in this way.

"*Plant*"—That is, a living plant.

"*Group*"—A minimum of eight plants together is called a "group."

There are five types of [propagation in] plants: *Haliddā,* turmeric; *usīra,* aromatic khuskhus; *bhaddamuttaka,* sedge tuber; *kaṭukarohiṇī,* black hellebore; and *ativisā* (garlic), which is the name of a foreign plant.

The *assattha* (ficus) is the *bodhi* tree, and the *nāḷikera* (coconut) is a type of palm tree. These two kinds of trees are found only in Jiaozhou and Guangzhou, and nowhere else.

"*Sumanā* blossom"—The fragrance of this flower is like jasmine.

"*Māllikā* (Arabian jasmine)"—This flowering creeper grows in Guangzhou.

"*Siggu"* (moringa)—The name of this tree is not available.

"*Punnāga*" (Alexandrian laurel)—This is the name of a foreign tree.

There are two kinds of plants, those that grow in water and those that grow on land. The blue lotus (*uppala*) and other lotus flowers grow floating

on the surface of the water. Turning them upside down in the water constitutes a *dukkaṭa* offense. Removing them from the water constitutes a *pācittiya* offense.

If *a bhikkhu* needs flowers or fruit, he can pull down the branches of a tree and have an attendant pick them for him. He does not commit any offense as long as he does not allow the branch be cut. If the tree is tall and the attendant cannot reach the branch, the *bhikkhu* can lift him up in his arms, and in doing so he does not commit any offense. If a tree is pushing against a *bhikkhu,* he can chop it down or dig into the ground in order to keep it alive without committing any offense.

Here ends the detailed explanation of the precept concerning injuring grass and trees. This is an offense that involves breaking a prescribed precept. It originates in physical and mental actions.

"*The precept concerning irrelevant talk*"—"By carrying out evil actions": by performing an action that should not be performed, a *bhikkhu* becomes guilty of an offense in both body and speech.

"*Concealing*"—Not wanting to let anyone know what he has done, he asks, "Who has become guilty of an offense?"

The Dhamma Teacher says: I will now explain the meaning here. If other *bhikkhu*s ask, "O friend, have you committed an offense?" or if he is brought before the sangha to have the matter decided impartially, he says before the sangha, "Who has become guilty of an offense?"

"O friend, you have become guilty of an offense," the other *bhikkhu*s tell him.

"Of what offense am I guilty?" he replies.

"Either *pācittiya* or *dukkaṭa,*" the *bhikkhu*s say.

"When did I become guilty of it?" he asks.

"At such and such time," they say, "you became guilty of this offense."

"What did I do that makes me guilty of this offense?"

"You have done such-and-such thing that makes you guilty of this offense."

"What are you talking about?" he replies.

In this way, he never directly answers the questions. This is called "irrelevant talk."

781a When the *bhikkhu*s saw Channa holding silver coins in his hand, they asked him, "Why are you holding silver coins?"

"I am holding tin coins, not silver ones," he replied.

When they saw him drinking alcohol, they asked, "Why are you drinking alcohol?"

"I am drinking water," he replied.

Once they asked him, "Why are you sitting alone with a woman in a secluded place?" and he replied, "There is a wise young man here." This is called "irrelevant talk."

At times a *bhikkhu* remains silent, without answering. If he knows he has done something unlawful but gives an irrelevant reply to the sangha, he becomes guilty of a *pācittiya* offense. If he has any doubt as to whether he has done something unlawful or not, and he makes such an irrelevant reply, he also becomes guilty of a *pācittiya* offense.

If he actually knows but replies to the sangha by saying "I do not know," he becomes guilty of a *pācittiya* offense.

If he is afraid of getting into a dispute with the sangha and remains silent, he does not commit any offense.

The remaining phrases that follow are easy to understand and require no detailed explanation. This is an intrinsic offense that originates in physical, verbal, and mental actions.

Here ends the detailed explanation of the precept concerning giving answers that do not correspond with the questions.

If a *bhikkhu* complains about a person who has been sent by the sangha, he becomes guilty of a *pācittiya* offense; if he complains about other people, he becomes guilty of a *dukkaṭa* offense. This is an intrinsic offense that originates in physical and verbal actions.

Here ends the explanation of the precept concerning complaints.

The precept concerning spreading out bedding for the sangha outdoors.

"*Winter*"—The season of frost and snow.

"*They had already sunned themselves*"—During the cold months they took out the sangha's couches and chairs and sunned themselves, day after day.

"*Knowing when*"—When an attendant called them in, they did not pick up the sangha's bedding or ask anyone else to pick it up, so they committed an offense.

The Dhamma Teacher says: The winter season is four months long, and the hot season is four months long. When it is not raining, it is permissible to spread out bedding for the sangha, but during the rainy season it is prohibited.

"*Under a tree*"—If a tree has dense foliage and no flock of birds is gathered overhead in its branches, it is permissible to spread out bedding for the sangha there, without committing any offense.

If a *bhikkhu* has taken upon himself the practice of austerities and is under a tree or out in the open, or even in any place where he cannot use his ochre robe as a shelter, he cannot take the sangha's bedding and use it outside. If he is able to protect it by using his ochre robe as a shelter so that the bedding does not get wet, then he can use it. If he is practicing austerities and sits out in an open space when there is no rain, or when it is raining he sits beneath a cover or enters a place that is covered, he is permitted to use the sangha's bedding.

If a benefactor sees a *bhikkhu* living out in an open space and prepares bedding and other supplies for the sangha, then once the *bhikkhu* has accepted them on the sangha's behalf and they have been used, he should hand them over to another *bhikkhu,* if one is present. If there is no *bhikkhu* to whom he can hand them over, he should give them to those who live nearby. If there is no dwelling nearby, he may take them and store them in an empty room; or if there is no empty room, and if there is a place under a tree that has dense foliage, he may bundle them up, place them under the tree, and depart.

If he does not pick them up when he is leaving the place, he first thinks to himself, "I will go into the village, but I will be back shortly." If he departs in this way, he commits no offense.

When he enters a village, if he cannot return to hand them over due to having encountered any of the eight difficulties, he does not become guilty of any offense. If he departs saying that it is not raining when it is actually
781b raining, however, he becomes guilty of a *dukkaṭa* offense.

There are four kinds of couches. What are the four kinds? First, the kind with *masāraka* legs; second, the kind with *bundikā* legs; third, the kind with *kulīra* legs; and fourth, the kind with *āhacca* legs.[47]

"Couch with *masāraka* legs"—This has bars inserted through legs.

"Couch with *bundikā* legs"—This has legs bound together with slats.

"Couch with *kulīra* legs"—This has legs carved to resemble those of a horse, goat, tiger, wolf, or lion. Any of these kinds of couches is said to have "*kulīra* legs."

"Couch with *āhacca* legs"—This has legs with [removable] bars inserted through them [so that the couch is collapsible]. Opening up such a couch and then leaving it open and traveling away from it as far as an average person can throw a stone constitutes a *pācittiya* offense.

If a senior monk tells a junior monk to open a couch, and if the senior monk places a fabric cover over it, the junior monk is permitted to leave that location. If the senior monk does not place anything over the couch, the junior monk should arrange it for him. Even if the junior monk does not arrange it himself but asks the senior monk to take care of it and then departs, he does not become guilty of any offense.

If the couch is set out and then before the senior monk sits down another *bhikkhu* comes along and sits there, and if the junior monk requests that that *bhikkhu* arrange the couch and then departs, he does not become guilty of any offense.

If a *bhikkhu* prepares a high seat for a Dhamma teacher, if the Dhamma teacher has not yet arrived he should guard the seat for him. When the Dhamma teacher takes his seat, the *bhikkhu* is permitted to go, and does not commit any offense.

Suppose he first takes out a bed, a seat, or even a wooden container, but then he does not take them with him when he leaves, nor does he ask anyone else to pick them up. In this case he becomes guilty of a *dukkaṭa* offense.

If a *bhikkhu* takes a basin for dyeing fabric, a water bowl, or a rope that belongs to the sangha outside, he must pick them up and put them back in their usual places when he leaves, and then he can go. If he leaves without picking them up, he becomes guilty of a *dukkaṭa* offense. If he does not even pick up those objects that belong to others, he becomes guilty of a *dukkaṭa* offense. If he does not take his own objects with him when he leaves, he also becomes guilty of a *dukkaṭa* offense. If he does not put them away when he leaves because he encounters any of the eight difficulties, he does not commit any offense.

The Dhamma Teacher says: The remaining phrases that follow are easy to understand and require no detailed explanation. This precept is for an

offense that involves breaking a prescribed precept. It originates in physical, mental, and verbal actions.

[Here ends the explanation of the precept concerning spreading out bedding for the sangha outdoors.]

[The precept concerning] spreading out bedding belonging to the sangha inside of a dwelling.

"*Cushion*"—A cushion made of fur.

"*Cushion*" can also refer to a pillow or bag that is used as a seat.

Suppose a *bhikkhu* departs without removing the cushion's cover made of woven reeds—even if it is made of the simplest type of reed—and does not tell anyone else to take it away. If there is no bamboo fence and he travels away from the site beyond the allowable limit of a stone's throw, but then returns, he becomes guilty of a *dukkaṭa* offense. If he travels beyond the limit of two stones' throws and then returns, he becomes guilty of a *pācittiya* offense. If there is a bamboo fence and he leaves its confines, he commits an offense.

Here ends the detailed explanation of the precept concerning bedding belonging to the sangha inside a dwelling that also belongs to the sangha.

If a *bhikkhu* knows that other *bhikkhu*s have already finished spreading out bedding, and he later comes and bothers the others, he becomes guilty of a *pācittiya* offense. If he does not know or is not sure, he still becomes guilty of a *pācittiya* offense. If he comes because he has encountered any of the eight difficulties, however, he does not commit any offense.

Here ends the detailed explanation of the precept concerning causing trouble for others. This is an intrinsic offense.

"*Lofty room*"—a room in which when a person stands leaning against the wall their head does not reach the ceiling. When the ceiling is this high, no offense is committed.

"*No offense*"—No offense is committed even if it is not a lofty room.

Here ends the detailed explanation of the precept concerning a lofty room with a high ceiling.

"If a thick clay plaster can be applied"—If, on both sides of a door and
781c above it, a clay plaster measuring two and a half cubits wide can be applied. If the door is high and there is a wall beneath it, the thick plaster can also be

applied on that wall. A thick clay plaster can also be applied on all four sides of a window. Why? So that the window shutters can be opened and closed.

"*Covering*"—There are two types of roof covering: first, round coverings; second, vertical coverings.

If a *bhikkhu* instructs someone to [apply roofing material] and then stops the work, he does not commit any offense. If more than three layers of tile covering are installed, he becomes guilty of a *pācittiya* offense. If more than three layers are applied, he becomes guilty of one *pācittiya* offense for each tile used, whether many or few.

If he applies more than three layers of stone or lime roofing to a dwelling, with each additional layer he applies he becomes guilty of a *pācittiya* offense. If he applies more than three layers of roofing to a dwelling, he becomes guilty of a *pācittiya* offense for each additional bundle of thatch he uses. If he covers a roof but it is not satisfactory so he demolishes it and then covers it once again, he does not commit any offense.

"No offense"—If he has spoken about this matter to someone and then departs, he does not commit any offense. If he builds a dwelling in an open space and covers it with more than three layers of roofing, he becomes guilty of a *dukkaṭa* offense. This is an offense that involves breaking a prescribed precept.

"*Knows that water contains insects*"—He knows this according to the causes and conditions of the situation.

"*If he himself sprinkles the water or tells others to do so*"—If he himself sprinkles the water, then each time he pauses he becomes guilty of a *pācittiya* offense; if he tells other to do so, with each word he speaks he becomes guilty of a *pācittiya* offense.

This is an intrinsic offense that originates in physical, mental, and verbal actions.

Here ends the detailed explanation of the precept concerning the use of water containing insects.

"*By instructing the bhikkhunīs they received many offerings*"—Because the revered elders instructed the *bhikkhunī*s, they received many material benefits. The *bhikkhunī*s did not give them these offerings or instruct others to do so. Rather, these *bhikkhunī*s were the wives of kings and ministers, or came from wealthy families.

When each one returned home, their parents asked them, "Who instructed the *bhikkhunī*s?"

"The revered elders instructed us," they replied.

Hearing this, their parents were delighted, and at once made many offerings to the revered elders of the four requisites of food and drink, clothing, medicine, and bedding. Other *bhikkhunī*s returned home and reported that the revered elders upheld the precepts, and were energetic, scholarly, patient, and of noble birth. Hearing this, their parents increased their offerings to the sangha. For these two reasons, the revered elders received many material benefits.

When the group of six *bhikkhu*s saw that the revered elders had obtained many material benefits, they immediately told the *bhikkhunī*s, "We can also give instruction to the *bhikkhunī*s."

When the *bhikkhunī*s heard this, they went to the group of six *bhikkhu*s to seek instruction.

When the six *bhikkhu*s had preached a little bit of the Dhamma to the *bhikkhunī*s, they spoke at length about worldly matters concerning land, government, famine and abundant harvests, or towns and villages. These are all topics of conversation that lead to the three evil destinies.

Therefore the original Vinaya text says: If a *bhikkhu* possesses the eight essential qualities, he is qualified to give instruction to *bhikkhunī*s.

Which are the eight essential qualities? First, he upholds the precepts; second, he keeps the *Pātimokkha;* third, he is endowed with dignified behav-
782a ior; fourth, he fears even minor transgressions; fifth, he is steadfast in his practice; sixth, he is learned; seventh, he retains what he has learned; eighth, he preaches with discrimination the Dhamma that is good at the beginning, good in the middle, and good at the end. He follows a holy way of life that is entirely pure. He holds right views, not deviant ones. He can recite both versions of the *Pātimokkha* and possess a clear understanding of their meanings. He preaches eloquently. He is respected and admired by the *bhikkhunī*s, and practices well the Dhamma that he preaches. These are called the "eight essential qualities."

"*Upholds the precepts*"—This is also called "taking the precepts upon himself" or "upholding the precepts without transgressing them." In all this he is said to "uphold the precepts."

"*Keeps the Pātimokkha*"—Not committing any offense in his physical, verbal, or mental actions. It is also said to be "practicing the supreme Dhamma" or "full ordination in the rules of the *Pātimokkha*." In all this he is said to "keep the *Pātimokkha*."

"*Endowed with dignified behavior*"—That is, he does not earn his living by improper means, nor does he visit these five persons or places: first, prostitutes; second, widows; third, *bhikkhunī* monasteries; fourth, the households of young unmarried noble women; and fifth, eunuchs. He also refrains from visiting the homes of female lay devotees. Then he is said to be "endowed with dignified behavior."

"*Fears even minor transgressions*"—If a *bhikkhu* witnesses even a small transgression, he looks on it with the same fear as if he had seen a large venomous snake, no different. He is said to "fear even minor transgressions."

"*Steadfast* [in his practice]*, without committing offenses*"—He who never regresses in his observance of the precepts is called "steadfast in his practice."

"*Learned*"—To have an understanding of one or two Āgamas is called "learned."

"*Firmly retains* [what he has learned]"—He who firmly retains his understanding of the Āgamas, without forgetting, is said to "firmly retain [what he has learned]."

"*Good in the beginning, good in the middle, and good at the end*"—The Dhamma Teacher says: This matter has been already explained in the section on the *brāhmaṇa* of Verañjā.

"*Clear understanding of their meanings*"—He expounds them for others without doubt or confusion.

"*Preaches eloquently*"—He speaks eloquently, with no hesitation.

"*Recites eloquently*"—He recites both versions of the *Pātimokkha* without difficulty on the day of the *uposatha* ceremony every two weeks. He knows all six days for purification, and is capable of preaching the Dhamma to people on those occasions. If he recites one or two Āgamas, he knows them thoroughly and does so without difficulty. He knows about a monk's practice of *jhāna,* even up to the realization of an *arahant;* he knows all this without any difficulty. If he has completed twenty years of practice since his ordination, he can speak to others about receiving initiation in the full set of precepts.

The Dhamma Teacher says: Why is it not said that he understands the Abhidhamma?

Answer: If he can understand the Abhidhamma, that is excellent. If he is a person of lesser capacity but knows the Vinaya and *sutta*s, he can also give instruction.

Women enjoy listening to a melodious voice. Why is it said that a *bhikkhu* who has a melodious voice can instruct *bhikkhunī*s?

Answer: When women are greatly captivated by the sound of a person's voice, they will listen to the Dhamma that he preaches.

"*Respected by the bhikkhunīs*"—Because this *bhikkhu* is virtuous, he is highly regarded by the *bhikkhunī*s. He is not tainted with the three poisons (greed, hatred, and delusion).

782b Why is it said that one who is tainted with the three poisons cannot give instruction to *bhikkhunī*s?

Because if he does so, the *bhikkhunī*s will perceive this and will not respect him.

"*Completed twenty years*"—If he has completed twenty years [of practice since his ordination], he can uphold the Dhamma firmly without regressing. If he is young and impulsive, he can easily regress in his practice. Therefore the rule is that a *bhikkhu* must have completed twenty years [of practice since his ordination] in order to be capable of instructing *bhikkhunī*s.

"*Mops his dwelling and sprinkles it with water*"—"Therefore he mops and prepares water"—When *bhikkhu*s come from far away, he must offer them couches, chairs, and drinks. If there are no cushions, he can spread out grass in an even layer for them to sit on. If he preaches the Dhamma to *bhikkhunī*s, he must have a companion with him and cannot preach to them indoors.

If a *bhikkhunī* on the road sees a *bhikkhu* in the distance, she should join the palms of her hands together [to pay her respects to him]. If he is near, she should bow to him and inquire as to whether a king's visit may cause him difficulties on the way, or whether the roads are muddy.

During the summer rainy season retreat, a *bhikkhu* is permitted to leave his monastery and travel only within a radius of half a *yojana* to sit in retreat. He cannot travel any further away.

Suppose a benefactor invites a *bhikkhunī* to stay for the summer rainy season retreat, but there is no *bhikkhu* there whom she can turn to for instruction.

As a result, she wishes to leave during the retreat, but her benefactor says, "Stay here. My disciples will invite a *bhikkhu* to come." If the invitation is extended while no *bhikkhu* is yet available, but a *bhikkhu* can come to stay after the retreat, [the *bhikkhunī* is permitted to stay there]. If, however, the invitation is extended but no *bhikkhu* is available, she must depart. If on the road she encounters any hardship or obstacle to her spiritual practice, she is permitted to spend the summer retreat there even without a *bhikkhu* being present, and she does not commit any offense.

Suppose a *bhikkhu* is there for the beginning of the [summer rainy season] retreat, but then during the retreat he leaves for some reason. If the road is blocked or the *bhikkhunī* becomes ill, so that she does not know he has left but finds out later, she is not permitted to change her place of residence during the retreat, and she does not commit any offense.

After she completes the summer retreat, she is not permitted to participate in the *pavāraṇā* [ceremony] without a *bhikkhu* present, so she must seek one.

Every two weeks she should go to the great [*bhikkhu*] sangha to request two things. What are the two things? First, she should ask what day the *uposatha* will be held; second, she should request instruction.

The Dhamma Teacher says: Why did the Tathāgata order the *bhikkhunī*s to do these things again and again? Because the *bhikkhunī*s were not very intelligent.

At that time the entire *bhikkhunī* sangha went to the *bhikkhu*s to receive instruction from them. People then began to criticize the *bhikkhunī*s. The *bhikkhunī*s went to tell the *bhikkhu*s, who then went to the Buddha to report the matter to him.

For that reason the Buddha prescribed the following rule: "From now on, it is not permitted for a large number of *bhikkhunī*s to go to the *bhikkhu*s to request instruction. Only five *bhikkhunī*s at a time will be allowed to go." Even still, people criticized them.

So the Buddha said, "Only two or three *bhikkhunī*s at a time will be permitted to go. The *bhikkhunī* sangha should carry out an official act to designate the two or three they will send to seek instruction from the great [*bhikkhu*] sangha. Even forest-dwelling *bhikkhu*s should give instruction to the *bhikkhunī*s."

How can such a *bhikkhu* instruct them? He should determine a time, and he can instruct them either beneath a tree or in lodgings for visitors. The

bhikkhunī must go to the appointed place at that time. If she does not go, she becomes guilty of a *dukkaṭa* offense. If the *bhikkhu* does not go to the appointed place but waits somewhere else instead, he also becomes guilty of a *dukkaṭa* offense.

782c The *bhikkhunī* sangha holds the *pavāraṇā* [ceremony] on the fourteenth day of the month, while the *bhikkhu* sangha holds it on the fifteenth day. If the *bhikkhunī*s invite a *bhikkhu* to preach the Dhamma, and if he does not preach the eight precepts for *bhikkhunī*s but first preaches about other teachings, he becomes guilty of a *dukkaṭa* offense. If he preaches the eight precepts for *bhikkhunī*s and then speaks about other teachings, he does not commit any offense.

The exception here is that he does not commit any offense if he is answering a question, or if the *bhikkhunī* hears him preaching a sermon that is meant for others. Also, if he is speaking to young nuns in training (*sikkhamānā*s) or female novices (*sāmaṇerī*s), he does not commit any offense.

The Dhamma Teacher says: The remaining phrases that follow are easy to understand and require no detailed explanation. This is an offense that involves breaking a prescribed precept. It originates in mental and verbal actions, and concerns the three kinds of sensation.

If a *bhikkhu* goes to a *bhikkhunī* monastery to offer instruction without authorization from the *bhikkhu* sangha, he becomes guilty of a *pācittiya* offense.

End of Fascicle Fifteen of *The All-pleasing: A Commentary on the Rules of Discipline*

Fascicle Sixteen

I will now relate the origin story of [Cūḷa]panthaka.

"[*Cūḷa*]*panthaka*"—His name is translated into Chinese as "born by the wayside."

Why [did he receive this name]? [Cūḷa]panthaka's mother was originally a woman from a wealthy and prominent family. She was the only daughter of this wealthy householder, so he built a seven-storied palace and kept her there to protect her. He also provided her with a servant boy to attend her.

The servant boy was mature, and the girl soon began carrying on a secret affair with him. She proposed a plan to him.

"Now I will disobey my parents and go off with you to another country." She asked him three times about the matter.

"It is impossible for me to go away with you," the servant boy told her.

"If you do not go," she said, "I will let my parents know about our relationship, and they will surely kill you."

"If we go to another land, we will be poor, with no money," he replied. "How will we live?"

"You follow me, and we will go," she told him. "I will steal some jewels and we will take them with us when we go."

"In that case," he replied, "I will go with you."

Each day the girl stole jewels [from her parents' house]. Then she and the servant boy went out and stored them [outside of town]. When they had obtained a quantity of jewels equivalent to the weight of two people, as they had planned and calculated, she sent him ahead to the appointed place outside of town. The girl then disguised herself as a maidservant, locked the door, and went out. Together she and the servant boy traveled to a distant country, where they set up a household.

Within a year or two, she became pregnant. As her date of delivery approached, she thought to herself, "I am staying here now, but when I give birth there will be no one to take care of me."

She yearned for her mother, and wished to return to her family. So she consulted her husband.

783a "When I give birth, only my mother can take care of me. Now I wish to go home. My dear, will you come with me?"

"We cannot go," replied her husband, the [former] servant boy. "We came here after rebelling against your parents. How can we return there? Your powerful family will surely kill us."

"The nature of a woman is such that even if she is furious, she cannot kill her child," the wife told her husband. "So I want to go."

"Even if they do not kill you," he replied, "they will surely kill me. So I cannot go."

Then he went off into the mountains to chop firewood. While he was gone, she shut the door and left. When her husband returned he did not see his wife, so he asked the neighbors whether they had seen her.

"Your wife has already left," they replied.

As soon as he heard that, he set off after her. Halfway there, he caught up with her. By then she had given birth to a boy.

"You left because you wanted to deliver your child," he told her. "Now you have given birth. Why must you go on now?"

When she heard his words she felt ashamed at the thought of seeing her parents, so at once she returned home with him to take care of their family.

Not long after that, she became pregnant again. When her due date was near she began to yearn for her mother. So again she ran away, intending to return to her family. Halfway there she again gave birth to a boy. Her husband went after her, again catching her halfway, and again they returned home together.

Because their two sons were born by the wayside, they were both given the name [Cūḷa]panthaka ("Wayfarer").

The older and younger Panthaka brothers played with the other children. Both were big and strong, and they fought with their companions. The others insulted them. "You don't have your six relatives.[48] You are all alone here. How dare you attack us?"

When the boys heard these insults, they went home and asked their mother about it. "Everyone else has their six relatives. Why don't we have any?"

Their mother remained silent and did not reply. Her sons wept and wailed, and would not eat or drink. Their mother saw that her sons were not eating, only weeping. Finally she took pity on them and told them the truth.

"I come from a wealthy and prominent family in a certain country," she told them. "Your father was working in this prominent household as a servant

boy who was sent to look after me. I soon became involved in a relationship with him and we could not part from each other. Then I escaped and ran away with him. We came here and I gave birth to you."

When the two of them heard their mother's words, they told her, "You should send us back to your family. We cannot lead our lives here."

She would not allow them to go. The two boys wept without ceasing. Their mother consulted her husband.

"These boys are weeping and wailing, and will not agree to stay here. What if we send them back to my family?"

"It is possible," her husband said.

So they all set off together to see the boys off, and eventually arrived [at her family's home]. The father, mother, and their boys stayed outside the gate. When they saw a member of the family come out, they said, "You can go back and tell the master of the house that his daughter has brought her children and husband with her, and is now outside the gate."

When her parents heard this, they replied, "We can let the two children come in, but we do not need to see you."

The master at once sent someone to welcome the two boys and bring them inside. When they went inside they were immediately given a fragrant bath, their bodies were perfumed, and they were dressed and adorned with 783b
necklaces of precious stones.

The master of the house embraced the two boys and placed them on his lap. "How is your mother doing, living abroad?" he asked them. "Is she not extremely poor?"

"Our parents are very poor living in that other country," the two boys replied. "They earn their living selling firewood."

When the mother heard these words, she felt pity for her daughter. She immediately opened the treasury, filled a bag with gold, and sent an envoy with the bag to her daughter, along with a message: "Leave your two boys with me. I will take care of them myself. Take this money, go home, and live well. You do not need to see us."

When the two boys became adults, each took a wife. When their parents grew old and approached the ends of their lives, they entrusted all the household duties to the two boys, and then passed away.

At that time the Buddha was preaching the Dhamma to the fourfold assembly, and Mahāpanthaka went to where the Buddha was to hear

him preach. After listening to the Dhamma, he delighted in the thought of renouncing the world. He went home and consulted with his younger brother, [saying,] "I wish to renounce the world. I entrust all the household responsibilities to you."

When his younger brother heard his words, he was greatly distressed. "Now I will be left all alone," he said, "with no one to rely on. O elder brother, you are now going to leave me behind and renounce the world. How will I live?" His younger brother pleaded with him in this way three times.

The elder brother remained firm in his resolve, however, and did not change his mind. He entrusted the family's affairs to his younger brother and renounced the world. A short time later he became an *arahant*.

Some time after that his younger brother thought to himself, "My older brother abandoned his household responsibilities and entrusted them to me. This is no different from someone who vomits up everything. How can I accept this situation and live a life of attachment?"

When he had grown weary of his life, he went to the place where his older brother was, urgently seeking to renounce the world. His older brother immediately admitted him to the sangha and allowed him to do so. He gave him a single verse to learn. In four months, however, his brother was not able to accomplish this, having forgotten the first part of the verse and missing the last part.

"This man has no capacity to understand the Buddha-Dhamma," his older brother Mahāpanthaka thought to himself. "I must send him back to his family." So he told Cūḷapanthaka, "Your faculties are still dull." Then he pulled him by his ochre robe and pushed him out the door. [Cūḷapanthaka] stood crying outside the door, because he did not want to return home.

At that time the World-honored One was surveying all living beings in the world with his divine eye, and he noticed that Cūḷapanthaka possessed the requisite capacity to become a monk. The World-honored One then went to Cūḷapanthaka and asked him, "Why do you stand here weeping?"

"My faculties are so dull that I could not recite even a single verse after four months," he replied. "My older brother Mahāpanthaka pushed me out of the monastery because of my dull faculties."

"Stop crying," the Buddha said. "Do not worry. I will instruct you."

The Dhamma Teacher says: Could [the older brother] not see that he possessed the capacity to attain the path? Why did he force him out?

Answer: No disciple of the Buddha was able to bring Cūḷapanthaka to salvation. Only the Buddha could bring him to salvation. That is why his 783c
brother forced him out.

The World-honored One comforted him. He took a small piece of white cloth and gave it to Cūḷapanthaka, saying, "Hold this cloth out in the sunlight, while thinking, 'Take the dirt, take the dirt.'"

Having instructed him in this way, the Buddha went into the village and accepted Mother Visākhā's invitation to eat. During that day, the Buddha observed that Cūḷapanthaka had attained the path. At once he uttered this verse:

> Entering seclusion is joyous,
> Seeing the Dhamma is attaining bliss,
> Having no anger in this world is most blissful.
> Causing no harm to any living being,
> Having no attachment in this world,
> Detachment from longing,
> And subduing the pride of ego—
> This is the highest bliss.

Cūḷapanthaka heard this verse from afar and immediately attained the realization of an *arahant*.

Question: Suppose a *bhikkhu* goes to a *bhikkhunī* monastery and preaches the eight ways of showing respect for *bhikkhu*s. Does this *bhikkhu* become guilty of three *pācittiya* offenses?

Answer: Yes, he does. First, he becomes guilty of one *pācittiya* offense if he has not been sent there by the sangha; second, he becomes guilty of one *pācittiya* offense by going to a *bhikkhunī* monastery; third, he becomes guilty of one *pācittiya* offense if he goes there when the sun has already set. These are the three *pācittiya* offenses [of which he becomes guilty].

A *bhikkhu* who goes to a *bhikkhunī* monastery to preach another aspect of the Dhamma becomes guilty of one *pācittiya* offense and two *dukkaṭa* offenses. What are they? First, not being sent by the sangha to preach, and second, going to a *bhikkhunī* monastery are the two *dukkaṭa* offenses. Going there after sundown is the *pācittiya* offense.

"Devadatta, Samuddadatta, Khaṇḍadatta (son of Khaṇḍadevī), Kokālika, and Kaṭa[moraka] Tissa were praised"—Their names were well known.

"*Eating in separate groups*"—There are two ways to eat in separate groups. First, by invitation, and second, by request.

How are these two ways of eating in separate groups accomplished?

Suppose a lay devotee goes to a place where there are four *bhikkhu*s and invites them for the main meal of the day, saying, "I pray, venerable sirs, that you will accept my invitation." This is called "eating in a separate group by invitation."

Suppose they simultaneously receive the invitation for a meal that is to be held the next day or at a later date, and they all receive the food at the same time, in the same place. This is "eating in a separate group," and all four become guilty of an offense.

If they all accept an invitation at the same time, but each goes separately to the lay devotee's house, they receive the food all at the same time, and then each returns to his place to eat the food, they all still become guilty of an offense as in the previous case.

The Dhamma Teacher says: Why? Because they all receive the food at the same time.

If they all accept an invitation at the same time, but then they go to the house separately, receive the food separately, and eat it separately, they do not become guilty of any offense.

If they are invited separately and go separately to the house of the lay devotee, but receive the food at the same time, they become guilty of an offense.

This is called "receiving an invitation and becoming guilty of an offense."

How does a *bhikkhu* become guilty of an offense by eating in a separate group by request?

Suppose a *bhikkhu* begs for food for four people. Whether he is sitting or standing, he sees a lay devotee and says, "Give me food for the four of us." Or each one may ask for his own food, saying "Give me food." It is the
784a same in this case. Whether the *bhikkhu*s go together or separately, if they all receive the food at the same time, they become guilty of an offense.

This is called "becoming guilty of an offense by eating in a separate group by request."

"*Illness*"—Suppose the soles of a *bhikkhu*'s feet are splitting and sand or dirt gets into the cuts in his feet. Because he is unable to walk, he is permitted to eat in a separate group. This is called "illness."

"*The occasion for making a robe*"—When a *bhikkhu* obtains a robe, he cuts it up, or if it is already cut into pieces, he uses the pieces to make a [patchwork] robe. This is called "the occasion for making a robe." It includes even attaching a loop so that the robe can be hung on a hook.

"*Making a journey*"—That is, traveling a distance of even half a *yojana*.

"*Taking a boat*"—The same applies in this case.

"*Time of famine*"—When there is not enough food to feed even four people, it is called a "time of great famine."

"*Food offerings for monks*"—Whether monks are fellow Buddhists or non-Buddhists.

There are seven sets of conditions under which *bhikkhu*s eat in separate groups without committing any offense.[49]

First, a group of four people is not considered to be a separate group when it includes any person who was not invited; second, when it includes a person who requests food; third, when it includes a person who has not yet received initiation in the full set of precepts; fourth, when it includes an almsbowl; and fifth, when it includes a sick person. I will now explain these five kinds of groups of four in detail.

What is meant by "*when it includes any person who was not invited*"? Suppose a lay devotee invites a group of four people to eat. One of them, though he knows about the invitation, does not go. The lay devotee asks whether the missing elder is coming and the three *bhikkhu*s reply that he is not coming. While the lay devotee is serving food to the other three, he sees a *bhikkhu* and at once calls him in to offer him food. If the four of them eat together in this way, none commits any offense. This is called "when it includes any person who was not invited." Why do they not commit any offense? Because one of them was not invited.

What is meant by "*when it includes a person who requests food*"? Suppose three *bhikkhu*s receive an invitation to eat, but one who requests food does not receive an invitation. In this case they are not guilty of any offense.

"*When it includes a novice*"—When three religious practitioners and one novice are invited, no one commits any offense.

"*When it includes an almsbowl*"—What does "when it includes an almsbowl" mean? When an invitation is extended to three travelers and one almsbowl [with no owner present], no one commits any offense.

"*When it includes an ill person*"—When three travelers and one sick *bhikkhu* make up the group of four that is invited, no one commits any offense.

Four people are invited to a meal, including one *bhikkhu* who understands the Vinaya. The one who understands the Vinaya, knowing he may commit an offense by eating with the others, takes a certain measure: When the benefactor serves food, he covers his almsbowl so as not to receive any food.

"Why do you not receive food?" the benefactor asks him.

"Please give food only to these three people," he replies. "I will recite a spell on your behalf."

After the other three *bhikkhu*s have finished eating, he receives his food. In this case no one commits any offense.

If a *bhikkhu* is invited to eat cooked rice, but when he arrives at the house meat is served instead, then by eating it he commits an offense. If he is invited to eat cooked rice but when he arrives rice gruel is served instead, he does not commit any offense.

Suppose a benefactor intends to provide the sangha with cooked rice. He sends a messenger to a monastery. The messenger invites the sangha by saying "Please accept our cooked rice."

If there is a *bhikkhu* among the members of the sangha who understands the Vinaya, he thinks to himself, "In this sangha there are many who practice austerities (*dhutaṅga*s). Because the messenger does not understand the correct way to extend an invitation to them, he presents the matter in this way."

The *bhikkhu* who understands the Vinaya replies to the messenger, "Tomorrow we will let you know."

The messenger returns the next day, but because he still does not understand the correct way to extend the invitation to the sangha, he repeats the same words as before.

The *bhikkhu* who knows the correct way to do so replies, "Tomorrow we will let you know."

The exchange continues in this way for two weeks. If the messenger still does not know how to extend the invitation correctly, the *bhikkhu* who knows
784b the correct way should tell him, "If the benefactor invites the members of the sangha in that way, he will get only novices to attend, not senior members of the sangha."

"Venerable sirs," says the messenger, "you have accepted invitations from other families. Why now do you not accept our invitation?"

"It is not that we do not accept your invitation," the *bhikkhu* replies, "but that you do not know the correct way to extend it. Just invite the members of the sangha. Do not say that those who attend will be served rice flour cakes, fish, meat, or any other specific foods. If you simply say 'I extend an invitation to the sangha,' then the *bhikkhu*s are permitted to accept it without committing any offense."

After he has instructed the messenger in this way, if the messenger still does not understand what to say, then the *bhikkhu*—keeping in mind the risk that people might disapprove—should tell him, "You should just depart."

If the sangha goes into the village the following day to beg for alms, and they go to the house of the benefactor who has extended the invitation and receive food there, they do not commit any offense.

Here ends the detailed explanation of the precept concerning eating in separate groups. This is an offense that involves breaking a prescribed precept. It originates from physical and mental actions.

"*Eating by turns*"—Suppose a *bhikkhu* accepts an invitation for a meal, but his benefactor has not yet arrived. The *bhikkhu*, fearing that the sun will set before his benefactor gets there, goes into the village and begs for food. When he returns from almsbegging, he sees the benefactor who had invited him coming, so he does not eat [the food brought by the benefactor].

The benefactor from whom the *bhikkhu* has begged for food asks him, "Venerable sir, why do you not eat?"

"Because I had already accepted an invitation from another benefactor, I cannot eat," the *bhikkhu* replies.

"Just eat something," his benefactor replies.

If the *bhikkhu* eats something after he has been asked to do so in this way, he does not commit any offense. If many benefactors extend invitations to him at the same time, and he eats the food in this way by turns, he does not commit any offense.

Here ends the section on the precept concerning eating by turns. This is an offense that involves breaking a prescribed precept. It arises from physical and mental actions.

"*Travel provisions for a married woman returning to her family of origin and a merchant*"—If a *bhikkhu* takes one bowl of food and departs, he may eat it himself if he wishes, or give it to someone else. If he takes two bowls of food, he may eat one bowl himself, and the other should be given to the *bhikkhu* sangha. If he takes three bowls, he may eat one bowl himself, and two should be given to the *bhikkhu* sangha; he is not permitted to give them to a householder.

Even if one of his relatives or a benefactor who has invited him to ask for anything he needs offers him food, he is still not permitted to take more than three bowls.

The Dhamma Teacher says: The remaining phrases are easy to understand. This is an offense that involves breaking a prescribed precept. It originates in physical and mental actions. Ignorance of [this rule] does not exempt a person from this [offense].

Here ends the section on the precept concerning "travel provisions for a married woman returning to her family of origin and a merchant."

"*Five kinds of principal food*"—That is, nonglutinous rice, black millet, unhulled rice, red millet, and barley. These are the five kinds of grains used to make gruel. If the gruel is so thick that when it is first poured out of an iron pot it can be used to write letters, a *bhikkhu* is not permitted to eat it, nor can he eat gruel made with rice and vegetables mixed together.

If a small amount of rice is mixed with a large quantity of water to make the gruel and a *bhikkhu* eats it, such an act does not conform with proper behavior. It should be treated as leftover food. In the case of gruel made from rice mixed with meat or fish, if these ingredients are no larger than a mustard seed, the gruel should be treated as leftover food. If the meat is spoiled and mixed with water, the gruel does not need to be treated as leftover food. Any vegetable or tree roots that are used to prepare a meal need not be considered as leftover food.

"*Dried rice*"—Unhulled rice, nonglutinous rice, and barley.

"*Dried rice*"—It is placed out in the sun to dry. If it is dried with legumes
784c or tree roots, it need not be treated as leftover food.

"*Rice flour*"—Nonglutinous rice flour, unhulled rice flour, and barley flour. When a *bhikkhu* has finished eating it, it should be treated as leftover food.

There are two kinds of rice flour: the kind in powder form, and the kind that sticks together because it is mixed with sugar or honey.

Because the rice is not pounded, it need not be treated as leftover food. If it is made from unhulled rice, it can be eaten but should not be treated as leftover food.

"*When receiving the five kinds of principal food*"—When a *bhikkhu* has food in his almsbowl or in his hand, and a person serving food to the sangha is standing within a distance of one extended arm's length, and the *bhikkhu* rejects it, he has not followed the proper procedure; the food should be treated as leftover food. If the person serving food stands further away than one extended arm's length and the *bhikkhu* rejects the food, his rejection of it is not valid.

If the person serving food stands within a distance of one extended arm's length, and the *bhikkhu* swallows the food in his mouth until it is gone and then rejects the food that is being offered, his rejection of it is not valid in this case either. If, however, a *bhikkhu* still has some food left in his mouth when he rejects the food being offered by a person standing within one extended arm's length of him, the rejection is valid.

If someone offers two cuts of meat that is not permissible to eat, and a *bhikkhu* does not eat them but rejects them, his rejection of them is not valid. Why not? Because food that is not permitted should not be eaten at all.

If he eats meat that is not permitted, then even if the person serving the food stands within one extended arm's length of where he is, if he rejects it, the rejection is not valid.

If he rejects this food that is offered to him and gives it to others, his rejection of the food in this case is not valid either. Why not? Because he has not thought of it as food that should not be eaten at all.

"*Within a distance of an extended arm's length*"—If a person moves away until he is standing within a distance of two and a half cubits, and a *bhikkhu* rejects the food he is offering, his rejection of it is valid. If, however, the distance between them is greater than two and a half cubits, the rejection is not valid.

If someone brings food and places it on the ground within a distance of one extended arm's length but does not offer it to a *bhikkhu,* if the *bhikkhu* rejects it, his rejection of it is not valid.

If an attendant holds food in his hands and a *bhikkhu* rejects it, his rejection of it is valid.

If a *bhikkhu* asks for more food while he is eating with another *bhikkhu,* but then rejects the food, his rejection of it is not valid.

There are two types of rejection: physical rejection and verbal rejection.

"Physical rejection"—To reject food by pushing it away with the hands, or by shaking one's head, or by covering the top of the almsbowl with the hands.

"*Verbal rejection*"—To say, "Please stop. I will not have any more."

If someone mixes vegetables with fish or meat to make soup, and then says, "Please accept this vegetable soup," and a *bhikkhu* rejects it, his rejection of it is not valid.

If the donor says "Please accept this meat soup," however, and the *bhikkhu* rejects it, his rejection of it is valid.

If principal and secondary foods are mixed together to make gruel, and it is offered as principal food and a *bhikkhu* rejects it, his rejection of it is valid. If it is offered as a secondary food, however, his rejection of it is not valid.

"*Traveling in a dignified manner*"—Except when traveling by boat or carriage. This does not involve a violation of the precepts.

"*Food left over by a person who is ill*"—Leftover food or food that has not yet been eaten by someone who is ill. Both are included.

Here ends the detailed explanation of the precept concerning leftover food. This is an offense that involves breaking a prescribed precept. It originates in physical and verbal actions.

Not all kinds of trees and plants can be eaten. Some roots, stalks, flowers, and fruits can be consumed throughout their lifecycles. Some trees and plants nourish the body and can be eaten at the proper time. The inner core of some tree fruits can be eaten at the proper time. Other plants can be taken as medicine throughout their life-cycles. Some trees nourish the body and can be taken as medicine throughout their life-cycles.

Here ends the detailed explanation of the precept concerning food eaten at improper times.

Begging for delicious foods for oneself, such as milk, cream, fish, or meat, constitutes a *pācittiya* offense. Begging for other such foods is a

dukkaṭa offense. The exception is that if a *bhikkhu* begs such food on behalf of a person who is ill, he does not commit any offense.

Here ends the section on the precept concerning begging for delicious foods.

Other than water or tooth-cleaning twigs, if a *deva,* spirit, animal, or flying bird offers food, in all these cases the food can be accepted. 785a

If a donor carries the food [in a container] on his head or shoulders to offer it to a *bhikkhu,* and if he instructs the *bhikkhu* to take [the food from the container] himself, the *bhikkhu*'s acceptance of it will not be valid. If the donor bends forward and lets the food offering fall into the *bhikkhu*'s hands, however, the *bhikkhu*'s acceptance of it is valid.

If a donor carries a pole across his shoulders that is up to twenty cubits long, with containers of food placed at both ends, and an attendant agrees to carry it with him in order to give it to a *bhikkhu,* the *bhikkhu* is permitted to accept the offering from one end of the pole. His acceptance of the offering from the other end of the pole is also valid.

Suppose a *bhikkhu* encounters wind and rain while he is begging for alms, and as a result some dust falls into his almsbowl. The *bhikkhu* thinks, "I should beg for alms for the novice." After obtaining food in this way, he returns to the novice and tells him, "Just now as I was begging for food, I encountered wind and rain, and some dust fell into my almsbowl. Therefore my acceptance of the food was not valid. So I begged for food on your behalf. Now I give it to you."

When the novice has accepted the food, he tells the *bhikkhu,* "This food belongs to a novice. Now I offer it to you, venerable sir." If the offering is made in this way, the *bhikkhu* is permitted to eat it and he does not become guilty of any offense.

If a *bhikkhu* is holding his almsbowl in his hands and he falls asleep while he is eating, and someone brings food and places it in his bowl without his waking up, his acceptance of the food is not valid. If he falls asleep when he is about to accept food, however, and someone brings food and places it in his bowl, his acceptance of the food is valid. Why? Because he has indicated his willingness to accept the food.

If large particles of dust have fallen into a *bhikkhu*'s almsbowl, so that he can remove them before he eats the food, he does not commit any offense

by doing so. If small particles of dust have fallen in that cannot be removed, he should pass his bowl to a servant.

Suppose two *bhikkhu*s are eating together. If one goes to get food, and some extra food spills and falls into the other *bhikkhu*'s bowl, the other's acceptance of that food is valid.

If they are eating and drops of one's perspiration fall into the other's bowl, the other should still accept the food. If the perspiration trickles down his arms into his hands, however, the food should not be accepted.

If something edible is thrown down, bounces off the ground, and falls into a *bhikkhu*'s hand, his acceptance of it is valid.

If an attendant sits at the top of a tree, ties some fruit with a rope, and lets it down to offer it to a *bhikkhu,* the *bhikkhu*'s acceptance of the fruit is not valid. If the attendant has a long handle, however, up to a length of ten *yojana*s, and he uses it to pass the food as an offering to a *bhikkhu,* then the *bhikkhu*'s acceptance of the fruit is valid.

Suppose a *bhikkhu* is ill and a novice or attendant is carrying him. As they are going along the *bhikkhu* sees some fruit and asks the attendant to give it to him. When the attendant has picked the fruit, he reaches back and passes it to the *bhikkhu*. In this case the *bhikkhu*'s acceptance of it is valid.

Suppose a *bhikkhu* is suffering from the heat. He holds in his hands a branch from a fruit tree, and as he walks he uses it to shade himself from the sun. Later he sees that there is fruit on the branch, but he does not shake it. He instructs a novice to pluck the fruit and give it to him. In this case his acceptance of the fruit is valid.

Suppose a boat or a carriage is loaded with food and drink. A *bhikkhu* uses a bamboo pole to move the boat forward or drive the carriage forward, and the food and drink get moved around. Partaking of the food and drink is not an offense.

Suppose many *bhikkhu*s are traveling together and among them is only one young novice. Each *bhikkhu* carries his own provisions. When it is time to eat, each takes his own share. When the novice has received his, he tells a
785b *bhikkhu,* "Now I have a novice's portion, but I would like to exchange it for yours, venerable sir." When he has made this exchange, he then exchanges his new portion for another elder's portion. After obtaining the second elder's portion, he then makes another exchange with a third elder. In this way he

exchanges his portion for that of each of the elders in turn. In eating food that has been exchanged in this way, no one becomes guilty of any offense.

If a novice does not understand the rules, a *bhikkhu* may give his portion of food to the novice in exchange for the novice's portion. When the first elder has exchanged his portion for the novice's portion, a second does so, and then a third asks to exchange portions with him. In this way they all exchange portions in turn, and then they eat. In this case no one commits any offense.

Spending the night together with a novice, however, is an impure act. If a *bhikkhu* walks along carrying a bag of rice, and a young novice is unable to prepare his own food, the *bhikkhu* can prepare it for him. The only thing he cannot do is kindle the fire; instead he instructs the novice to do so. When the food is cooked and each has received his share, then—as in the case above—each *bhikkhu* exchanges his portion with the novice in turn, and they eat. No one commits any offense.

When a *bhikkhu* prepares his own food and it boils, he cannot use his breath to blow the steam away. In all such cases he commits a *dukkaṭa* offense.

If a *bhikkhu* is about to vomit up food he has eaten, but it does not come up out of his throat and he swallows it again, he does not commit any offense. If it comes up out of his throat and enters his mouth, however, and he swallows it again, he commits a *pācittiya* offense.

If a *bhikkhu* receives fresh ginger and it later puts forth a shoot, his acceptance of it does not become invalid. If it is rendered permissible [to eat by being cooked in] fire and then later puts forth a shoot, the place where the shoot has emerged should again be rendered permissible. If it does not put forth a shoot, the *bhikkhu* can eat it without becoming guilty of any offense.

If he receives salt and it then turns to water, his acceptance of the salt does not become invalid.

If he suddenly falls ill due to some cause, and needs feces, urine, ashes, or earth as medicine, he is permitted to obtain them himself and partake of them. If no ashes are available, he can chop down a tree and burn the wood to ashes.

What kind of illness comes through poison? Illness due to snakebite.

The Dhamma Teacher says: The remaining phrases are easy to understand. This is an offense that involves breaking a prescribed precept. It originates in physical and verbal actions.

These two precepts concerning sitting together with a woman in the home of a householder who provides food have been already explained in connection with the rules concerning the two indeterminate offenses.

"*Sit alone with a woman in an open space*"—If a *bhikkhu* and a woman are sitting on a couch talking together, and someone who understands what they are saying is within a distance of one extended arm's length of them, the *bhikkhu* becomes guilty of a *pācittiya* offense. If someone who does not understand what they are saying is within a distance of one extended arm's length of them, the *bhikkhu* commits a *dukkaṭa* offense.

"*Sākiya Mahānāma*"—The name of the Buddha's paternal cousin, who was one month older than the Buddha and had attained the path of once-returner.

If a benefactor offers medicine as a gift, it should be used as medicine, not as food.

If a *bhikkhu* begs for curds with oil, he commits a *dukkaṭa* offense.

"*Elephant corps*"—There are four people on the elephant's back and eight on the ground. This is called an "elephant corps."

"*Cavalry*"—There are two people on horseback, and two on the ground. This is called a "cavalry."

"*Chariot corps*"—Four people run behind the chariot. This is called a "chariot corps."

"*Infantry*"—Four men run after others. This is called an "infantry."

785c If liquor is boiled with food as medicine, and it retains the flavor of alcohol, then a *bhikkhu* who imbibes it commits a *dukkaṭa* offense. If it retains no flavor of alcohol, he is permitted to have it.

Frolicking in the water with legs and back immersed results in a *pācittiya* offense. Shaking a boat or playing in the water results in a *dukkaṭa* offense.

"*Blue color*"—Copper blue, indigo blue, or the color of magnolia.

"*Color of magnolia*"—Mud-black.

A robe of any of these three colors should be rendered permissible for use by marking it with a dot at least as big as a flax seed. Not doing so results in a *pācittiya* offense.

If a *bhikkhu* uses water for drinking that he knows contains insects, then each time he swallows some of the water after taking a breath he becomes guilty of a *pācittiya* offense.

If he heats water with fire or hot water when he knows that it contains insects, the offense is the same.

Here ends the explanation of the precept concerning water that contains insects.

Suppose a *bhikkhu* comes to know that another *bhikkhu* is guilty of a terrible offense, but he conceals it. A second *bhikkhu* also conceals it. In this way a hundred or a thousand *bhikkhu*s together conceal the offense. In this case all of them commit a *pācittiya* offense. This is an intrinsic offense that originates in physical and mental actions.

Here ends the section on the precept about concealing others' offenses.

If a person who is not yet twenty years old wishes to be initiated in the full set of precepts, the months of pregnancy, intercalary months, and the fourteen days until the next *uposatha* [ceremony] can all be counted toward his age. When the twenty years have been fulfilled, he can receive the initiation.

Walking on the road after having a discussion with a gang of thieves is an offense that involves breaking a prescribed precept. Walking on the road after having a discussion with a *bhikkhunī* is an offense that involves breaking a prescribed precept. This matter has already been explained in the Vinaya.

Ariṭṭha held the mistaken view that stroking the delicate and smooth parts of a woman's body does not obstruct the path to birth in the heavenly realms or to liberation. He came to hold this mistaken view because, as he said, "For a stream-winner or once-returner, having a wife and child is not an obstacle in the path."

Regarding his own involvement in such matters, he said, "Touching the delicate and smooth parts of a woman's body cannot be an obstacle in the path. Suppose we say that it can be an obstacle in the path. Yet all sorts of rugs and bags also feel delicate and smooth to the touch. Why then do we only say that touching the delicate and smooth parts of a woman's body can be an obstacle in the path?"

Here ends the detailed explanation of the precept concerning Ariṭṭha's mistaken view.

Studying the Vinaya involves five virtues, six virtues, seven virtues, eight virtues, nine virtues, ten virtues, and eleven virtues.

What are the five virtues? First, physically keeping the precepts; second, the ability to remove others' doubts; third, the ability to enter the assembly without fear; fourth, the ability to vanquish enemies; and fifth, causing the true Dhamma to endure.

What is meant by "physically keeping the precepts"? One upholds the pure precepts and does not break them. This is called "physically keeping the precepts."

A Vinaya master avoids committing offenses in six ways: first, by not straying from the path; second, by [not] being ignorant; third, by not harboring doubt; fourth, by [not] claiming that what is not permissible is per-
786a missible; fifth, by [not] claiming that what is permissible is not permissible; and sixth, by not having confusion.

What is meant by "not straying from the path"? Knowing [the consequences of an act and] committing it anyway is called "straying from the path." As a Vinaya text explains, if a person knows the consequences of an act but still commits it, he becomes guilty of an offense; or if he knows that he has committed an offense but conceals it; or if he goes to places where he should not go. This is called "straying from the path."

What is meant by "ignorance"? If a person does not know whether he would be breaking the precepts or not by committing a particular act, but he commits it anyway, this is called "becoming guilty of an offense due to ignorance."

What is meant by "becoming guilty of an offense due to doubt"? If a person wishes to commit a particular act, and harbors doubts about it but still commits it, this is called "becoming guilty of an offense due to doubt."

What is meant by "claiming that what is not permissible is permissible"? Suppose a person declares that bear meat, which is not permissible to eat, is wild boar meat, and eats it. This is called "claiming that what is not permissible is permissible." Or he declares that tiger meat, which is not permissible, is venison; or he declares that food eaten at an improper time is food eaten at the proper time. This is called "claiming that what is not permissible is permissible."

What is meant by "claiming that what is permissible is not permissible"? Suppose a person falsely believes that venison is tiger meat, and eats it; the same applies in other such cases, including saying that food eaten at the

proper time is food eaten at an improper time. This is called "claiming that what is permissible is not permissible."

What is meant by "confusion"? Suppose a *bhikkhu* spends more than two nights with a person who has not yet received initiation in the full set of precepts, without being aware that he is doing so. This is called "becoming guilty of an offense due to confusion." A person who is confused does not know how to distinguish between the proper and improper times to eat, or how many nights he is permitted to spend apart from his robes. This is called "confusion."

What is meant by the "ability to remove others' doubts"? Suppose a *bhikkhu* who has committed an offense doubts whether he has done so or not, and is unable to reach a conclusion about the matter. If he goes to another *bhikkhu* to inquire about the matter, and that *bhikkhu* can decide it for him according to the Vinaya, this is called the "ability to remove others' doubts."

What is meant by "entering the assembly without fear"? To understand the Vinaya and be able to carry out all official acts accordingly is called "entering the assembly without fear."

What is meant by "vanquishing enemies"? The ability to remove, in accordance with the Vinaya, the ten unlawful practices put forward by the sons of the Licchavī clan is called "vanquishing enemies."

What is meant by "causing the true Dhamma to endure"? First, personally following the Dhamma; second, possessing the ability to cause others to attain the Dhamma. Because a *bhikkhu* has attained the Dhamma, he upholds the Vinaya with the right spirit; because he upholds the Vinaya, he attains entrance into the *jhāna*s; and because of the *jhāna*s, he attains the realization of the path. This is called "causing the true Dhamma to endure."

As the original Vinaya text explains, the Buddha told Ānanda, "After I have passed away, the Vinaya will be your Great Teacher." This is called "causing the true Dhamma to endure."

Even when only five *bhikkhu*s who understand the Vinaya remain in the world, they are capable of causing the true Dhamma to endure. If the Buddha-Dhamma vanishes from Central India, but in its border regions there are five people who have received initiation in the full set of precepts, a complete group of ten people can go to Central India and grant initiation in the full

set of precepts to the people there. This is called "causing the true Dhamma to endure."

In this way they can initiate up to twenty people who can then reinstate others who have lapsed in their training. This is called "causing the true Dhamma to endure." Because of such Vinaya masters, the true Dhamma will endure.

These are called the "five virtues of upholding the Vinaya."

What are the "six virtues of upholding the Vinaya"? First, mastering the *Pātimokkha;* second, knowing about the *uposatha* ceremony; third, knowing about the *pavāraṇā* ceremony; fourth, knowing how to confer initiation in
786b the full set of precepts; fifth, receiving disciples who will depend upon one; and sixth, being able to train a novice. These are called the "six virtues of upholding the Vinaya."

What is meant by "mastering the *Pātimokkha*"? He knows about the *uposatha* of the fourteenth day, the *uposatha* of the fifteenth day, the *uposatha* that is conducted in harmony, the *uposatha* that is conducted on behalf of the entire *bhikkhu* sangha, the *uposatha* that is conducted for a group, the *uposatha* that is conducted for an individual, the *uposatha* in which the *Pātimokkha* is recited, the *uposatha* that is pure, and the *uposatha* that has been prescribed. These are called the "nine kinds of *uposatha* that a Vinaya master knows."

There are nine kinds of *pavāraṇā* ceremony: first, [the *pavāraṇā*] of the fourteenth day; second, the *pavāraṇā* of the fifteenth day; third, the *pavāraṇā* that is conducted in unison; fourth, the *pavāraṇā* conducted for the entire *bhikkhu* sangha; fifth, the *pavāraṇā* conducted for a group of *bhikkhu*s; sixth, the *pavāraṇā* conducted for an individual *bhikkhu*; seventh, the *pavāraṇā* that involves three official declarations; eighth, the *pavāraṇā* that involves two official declarations; and ninth, the *pavāraṇā* conducted for those who are at the same level of seniority.

These are the things that a Vinaya master knows.

There are four official acts of the sangha: first, a declaration before the sangha; second, an official declaration; third, a motion followed by one vote; and fourth, a motion followed by three votes.

These are the four official acts [of the sangha] that a Vinaya master knows. Neither a teacher of the *sutta*s nor a teacher of the Abhidhamma knows about them. If a *bhikkhu* does not understand the Vinaya, then even

though he may know about the *sutta*s or Abhidhamma, he cannot ordain a novice or accept him as a disciple who will be dependent upon him.

The five virtues and the six virtues together make up the eleven virtues that a Vinaya master already possesses. Because Vinaya masters uphold the Vinaya, the Buddha-Dhamma will remain in this world for five thousand years.

Therefore many *bhikkhu*s learned the Vinaya from Upāli. What is "learning the Vinaya"? Recitation of the Vinaya and understanding its meaning are called "learning the Vinaya."

"*Miscellaneous elements*"—Everything from the rules beginning with the two indeterminate offenses to bad manners that must be corrected through training is referred to as "miscellaneous elements." Anyone who disparages these precepts in the presence of a senior *bhikkhu* becomes guilty of a *pācittiya* offense. If he does so in the presence of a person who has not yet received initiation in the full set of precepts, he becomes guilty of a *dukkaṭa* offense. The remaining phrases are easy to understand and require no detailed explanation.

Here ends the section on disparaging the precepts. This is an intrinsic offense that originates in physical and verbal actions.

"*Beating*"—The group of six *bhikkhu*s always commanded the service of a group of seventeen *bhikkhu*s. They beat them when they did not follow their orders. If they beat them in anger to any degree, even going so far as beating them to death, they became guilty of a *pācittiya* offense.

Beating another person out of anger in a way that causes head injury or the fracture of a hand or leg bone results in a *pācittiya* offense. Beating anyone—from a person who has not yet received initiation in the full set of precepts to an animal—is a *dukkaṭa* offense. Beating a woman out of passion is a *saṅghādisesa* offense. If a tiger, wolf, or lion approaches and threatens a *bhikkhu*'s ability to continue his pure practices, then even if he attacks the animal with his own hands to escape harm, he does not commit any offense.

"*Striking out with the hands*"—One strikes with the hands but does not make contact with another's body.

Here ends the section on the precept concerning striking with the hands.

"*Listen from a hidden place*"—Suppose a *bhikkhu* goes and conceals himself behind a wall or in some other hidden place. With every step he

takes toward such a place, he becomes guilty of a *dukkaṭa* offense. When he arrives at a place like this where he can hear what is happening nearby, he becomes guilty of a *pācittiya* offense. If he goes there intending to improve
786c himself by listening, however, he commits no offense.

This is an intrinsic offense.

Suppose a *bhikkhu* gives his consent for an official act but later regrets having done so. The precept concerning this case requires no explanation.

Seventy-six.[50]

Suppose that before the sangha has decided a particular matter, a *bhikkhu* quietly rises from his seat and departs. The precept concerning this case requires no explanation.

Suppose *bhikkhu*s are at first glad to permit a particular gift to someone within the sangha, but then later they say, "The *bhikkhu*s are sharing property belonging to the sangha based on their personal relationships with the recipients." The precept concerning this case requires no explanation.

The Buddha told Ānanda, "Entering a royal palace involves ten dangers. What are the ten dangers?

"First, suppose the king is seated with his consort in a certain place. His consort may see a *bhikkhu* and smile. When the *bhikkhu* sees her, he may smile back. When the king sees them he may begin to wonder if the *bhikkhu* is having an affair with his consort. This is the first danger."

The Buddha told Ānanda, "Entering a royal palace involves other dangers. The king may have intimate relations with a concubine at the palace, but later forget that he has done so; and when a child is born, he may say, 'I never had relations with this concubine. How has this child come to be born? It must be the act of this *bhikkhu*!' This is the second danger."

The Buddha told Ānanda, "There is another danger. If some precious object is lost in the palace, and if they cannot find it after searching for it, the king may say, 'No one has been in the palace except this *bhikkhu*. He must have taken it.' This is the third danger."

The Buddha told Ānanda, "There is yet another danger. In a royal palace the king may conduct secret consultations, and secret information may be leaked to the outside world. The king may think, 'This *bhikkhu* must have leaked the information.' This is the fourth danger."

The Buddha told Ānanda, "There is yet another danger. If a king demotes a high-ranking person to a lower rank, or promotes a lower-ranking person to

a higher rank, people may think, 'No one has access to the royal palace. This *bhikkhu* must have convinced the king to do this.' This is the fifth danger."

The Buddha told Ānanda, "Entering a royal palace involves yet another danger. If the king abdicates and enthrones his son instead, people may speak ill of him, saying, 'The king did this because this *bhikkhu* who comes and goes at the palace convinced him to do so.' This is the seventh danger."[51]

The Buddha told Ānanda, "A *bhikkhu* entering a royal palace involves yet another danger. If the king sends his army out at an unexpected time, people may speak ill of him, saying, 'This *bhikkhu* must have convinced the king to do it.' This is the eighth danger."

The Buddha told Ānanda, "Entering a royal palace involves yet another danger. If the king has sent his army on an expedition at an unexpected time, but recalls his troops when they are halfway to the destination, people may speak ill of him, saying, 'This *bhikkhu* must have convinced the king to do it.' This is the ninth danger."

The Buddha told Ānanda, "Entering a royal palace involves yet another danger. If the king himself arranges for elephants, horses, and chariots to be decorated with precious ornaments, people may speak ill of him, saying, 'This *bhikkhu* must have convinced the king to do it.' This is the tenth danger."

Here ends the detailed explanation of the precept concerning entering a royal palace.

Picking up a precious object meant for the Buddha or sangha constitutes 787a
a *dukkaṭa* offense. If a *bhikkhu* finds a precious object that someone has left behind within his monastery or residence, he should take it and save it for the owner. If he has to go somewhere, when he leaves he should entrust it to another person who knows the Dhamma and fears committing an offense, saying, "If the owner comes back to reclaim it, you should give it back to him."

If the owner does not come back to reclaim it for a long period of time, the object can be used in the *bhikkhu*s' dwellings, or for a pond or well, but cannot be used personally by any individual. In this case, if the owner returns to reclaim it after a long period of time, he should be brought to and shown the *bhikkhu*s' dwellings, pond, or well, and should be told that this is that benefactor's object. If the lay devotee abandons it and offers it as a gift to the sangha, that is fine. If he does not offer it as a gift but wants the original

item returned to him, the *bhikkhu* should go into a village and tell a faithful lay benefactor, "On such and such day of such and such month, I found a precious object that someone had left behind at our monastery. I saved it for its owner for a long period of time, but no one came to reclaim it, so it was used to construct a dwelling for the *bhikkhu*s, or a pond, or a well. The owner has now come back to reclaim it, and wants to be paid for the value of the original item. Can you, O benefactor, redeem this gift to the sangha with an object of equal value?"

If he can redeem it, that is fine. If there is no one who can redeem it, the *bhikkhu* should go out to preach widely, seeking to find a way to repay the value of the item.

Here ends the detailed explanation of the precept concerning picking up precious objects. This is an offense that involves breaking a prescribed precept, and arises from physical actions.

The precept concerning entering a village at an improper time requires no explanation.

The precept concerning the use of high beds requires no explanation.

The precept concerning sitting mats covered with cotton requires no explanation.

The precept concerning needle cases requires no explanation.

"*Sitting cloth*"—It should be made two hand-spans in length and one and a half hand-spans in width.

"*Lengthen with fringes*"—It may be lengthened by adding fringes that are one hand-span long, and split into smaller threads at the tips, yielding a total of six feet in length. There should be three fringes at each end, each measuring one hand-span in length. This is called "fringes measuring one hand-span of the Sugata (i.e., the Buddha)."

Here ends the section on the precept concerning sitting mats.

The precept concerning bandages for covering wounds requires no explanation.

The precept concerning robes for the rainy season retreat requires no explanation.

No explanation is required for the first *pāṭidesanīya* (lesser offense that requires confession).

Suppose a husband and wife together attain the path of stream-winner, and they make an offering of a hundred thousand gold coins. They exhaust all their wealth; because they have attained the path, they are not stingy with their money. Extravagant gifts, however, reduce families to poverty. Therefore the Buddha determined that the sangha is not permitted to accept food from such families.

Sikkhā means "training," and *karaṇīyā* means "that should be carried out."

If a *bhikkhu*'s legs are long or his thighs are short, he can wear his robe low.

"*Throw water that has been used to wash an almsbowl into the home of a householder*"—If the rice grains left in the bowl are picked out and given to living beings as food, throwing out the excess water does not lead to an offense. Nor does a *bhikkhu* commit any offense if he breaks the rice grains into small pieces, mixes them with water, and then throws them out.

A *bhikkhu* cannot use pure drinking water to wash himself after urinating or defecating.

"*Does not commit any offense*"—If the water is such that people do not use it for drinking or cooking, as in the case of seawater, he does not commit any offense. Or people may use the water for these purposes, but if it is a vast body of water and no one is there to use it, he does not commit any offense.

"Staying overnight or storing possessions inside a stupa dedicated to the Buddha"—The precepts concerning these two acts are not found in the original Indian text. The reason for their absence is that when the Buddha was alive, no stupas dedicated to him existed. These precepts were prescribed 787b
while the Buddha was alive. Therefore they did not exist at that time.

Entering a buddha stupa wearing leather shoes, or entering it while holding them in one's hand; entering a buddha stupa wearing ornamented boots, or entering it while holding them; eating at the base of a buddha stupa; carrying a corpse or burning it at the base of a stupa, or burning it in front of a stupa; or circumambulating the four sides of a stupa and then burning a corpse—[none of these acts is permitted].

It is not permitted to carry a dead person's clothing or bedding past the base of a stupa; nor is it permitted to defecate at the base of a buddha stupa, or in front of it, or anywhere around it. It is not permitted to go to defecate or urinate while holding an image of the Buddha in one's hands. It is not permitted to chew on a tooth-cleaning twig at the base of a buddha stupa,

or in front of it, or anywhere around it. It is not permitted to weep or spit at the base of a buddha stupa, or in front of it, or anywhere around it. It is not permitted to stretch out one's legs toward a buddha stupa. It is not permitted to place a buddha image in a room on the lower level of a building. These twenty precepts above do not exist in the original Indian text, since there were no stupas dedicated to the Buddha while he was alive.

At that time the Buddha reproached the group of six *bhikkhu*s, saying, "Why did you yourselves sit in a lower place to preach the Dhamma than a person seated in a higher place?"

The Buddha told the *bhikkhu*s:

> Long ago in the city of Vārāṇasī lived a householder named Chapaka. His wife became pregnant. She longed for a mango, so she told her husband, "I long for a mango. My lord, please find one for me."
>
> "This is not the season for mangos," her husband replied. "How can I get one?"
>
> "My lord, if you cannot get a mango for me," the wife told her husband, "I shall surely die."
>
> When the husband heard his wife's words, he thought to himself, "Only in the royal grove do mangos grow out of season. I must go there and steal one."
>
> With this thought in mind, that very night he went into the royal grove to steal a mango. Before he could get one, however, it began to grow light outside and he could not get out of the garden. So he hid inside of a tree and stayed there.
>
> At the time the king went into the garden with a *brāhmaṇa,* intending to eat some mangos. The *brāhmaṇa* sat down in a lower place, while the king sat in the high seat. The *brāhmaṇa* was preaching to the king.
>
> The fruit thief stayed in his tree, and thought to himself, "If I steal one now, I will be put to death. Because the king is listening to the *brāhmaṇa* preach, however, I will be able to go free. I am not following the rules of propriety, nor is the king, nor is the *brāhmaṇa*. Why not? I am stealing the king's fruit for my wife; because of the king's arrogance, his teacher sits beneath him and he sits in the high seat listening to the teachings; and the *brāhmaṇa,* because of his desire for worldly benefits, is sitting

in a lower seat as he preaches to the king. Together with the king and the *brāhmaṇa,* I too am violating the rules of propriety, so I will now go free." 787c

With this thought in mind, he came down from the tree at once, went before the king, and uttered these verses:

Neither knows the Dhamma,
Neither sees the Dhamma.
The teacher does not rely on the Dhamma,
The listener does not understand the Dhamma.
Because of eating millet
And other rich foods,
Because of this food and drink
I say that this is not right.
Thanks to fame and profit
Your family tradition is shattered.

"When I was an ordinary person," the Buddha told the *bhikkhu*s, "I saw that the one sitting in the high seat preaches the Dhamma, and I said that to preach it from a lower seat is not appropriate. How much more so, then, can I not allow you to preach to your students who are seated in higher seats while you are seated in lower seats. The fruit thief at that time was myself."

Here ends the detailed explanation of the precept concerning behavior that must be corrected through training.

The seven rules for settling disputes will later be explained in detail in the *Khandhaka*.

Next the precepts for *bhikkhunī*s will be explained.

"*Touch*"—If a *bhikkhunī* comes into contact with a man's body anywhere from the armpits down to the knees, she becomes guilty of a *pārājika* offense. If a *bhikkhunī*'s body touches that of a *bhikkhu,* and the *bhikkhu* experiences pleasure but does not move his body, the *bhikkhu* is not guilty of any offense. If the *bhikkhu* comes and touches the *bhikkhunī,* however, then even if she does not move her body, if she experiences pleasure she becomes guilty of an offense according to which part of her body has been touched.

Here ends the section on the four supplementary *pārājika* offenses.

Suppose a *bhikkhunī* asks a householder go with her before a government officer. She tells him, "You state your case first." When he has done so, the *bhikkhunī* becomes guilty of a *dukkaṭa* offense. After the householder has finished stating his case, the *bhikkhunī* again states her case before the officer; she then becomes guilty of a *thullaccaya* offense. If the householder again states his case, but the *bhikkhunī* wins the case, she commits a *saṅghādisesa* offense. Even if she does not win, she still becomes guilty of a *saṅghādisesa* offense.

Suppose a householder tells a *bhikkhunī,* "The officer summons you, O *bhikkhunī*." When she has come, however, he tells her, "Go back. The officer will pass judgment on the matter himself." In this case, whether she wins or not, she does not commit any offense.

Suppose a *bhikkhunī* goes before an officer to speak about a matter concerning someone else. When the officer questions her, saying, "Who is it?", she cannot give his name. If she instructs the officer about the penalty he should face, she commits an offense according to its amount, whether high or low. She should compensate him for this amount.

If the officer questions her but she does not give that person's name, she does not commit any offense. If the officer later comes to know about the offender through his own inquiries, and he determines the penalty himself, the *bhikkhunī* does not commit any offense.

If a person steals a *bhikkhunī*'s robe, she is not permitted to say "This is the thief." She can only say "This person has taken a religious mendicant's robe and departed."

If a person robs a *bhikkhunī,* she can go to the king and ask for personal protection, but she cannot mention the assailant's name. If she does so she commits an offense, as in the case above.

788a When the king hears that the *bhikkhunī* has requested personal protection, he has the drums beaten and makes a proclamation, "Anyone who has committed an offense against this *bhikkhunī* will be dealt with according to the law." If anyone is later found to have committed an offense against her, the king himself deals with that person's offense according to the law. In such a case the *bhikkhunī* does not commit any offense.

If a man enters the grounds of a *bhikkhunī* monastery and chops down trees, a *bhikkhunī* cannot seize his hatchet and axe and destroy them. If she

destroys them, she has to repay him for their value. If she does not repay him she commits an offense according to their total value, whether high or low. The remaining phrases are easy to understand.

Here ends the detailed explanation of the precept concerning accusations.

The precept concerning ordaining a female thief requires no explanation—the fifth.

The precept concerning a *bhikkhunī* freeing another *bhikkhunī* from an official act of the sangha after she has gone outside of a boundary requires no explanation—the sixth.

If a *bhikkhunī* crosses a body of water alone in a boat, she also becomes guilty of a *saṅghādisesa* offense—the seventh.

Here ends the section on the seventeen *saṅghādisesa* offenses.

The thirty matters that lead to *nissaggiya-pācittiya* offenses require no explanation.

"*Garlic*"—Refers only to the large variety of garlic. Each mouthful that is eaten leads to a *pācittiya* offense. Eating other smaller varieties of garlic or scallions is not an offense. Also, if the larger variety of garlic is thoroughly blended with other food, no offense is committed.

"*When washing the orifice for urination*"—A *bhikkhunī* should insert two fingers only up to the first joint, and no further. If she uses only one finger to wash, she is permitted to insert it up to the second joint, but no further. She cannot use three fingers to wash. If she inserts three fingers, she commits an offense.

If [a *bhikkhunī*] begs for grain, she becomes guilty of a *pācittiya* offense. If she begs for legumes, melons, or vegetables, however, she does not commit any offense.

If she begs for grain for the purpose of building a dwelling, she does not commit any offense.

She is not permitted to defecate or urinate on any live vegetables, fruit trees, or grain plants. Doing so is a *pācittiya* offense. If she defecates or urinates on any other types of plants, such as fruit trees or grain plants that have not yet sprouted, she becomes guilty of a *dukkaṭa* offense.

"*Going to see musical entertainment*"—Includes anything even down to contests involving monkeys or peacocks. Going to see them results in a

pācittiya offense. Going to watch a show within a monastery, however, is not an offense.

When the summer rainy season retreat ends, a *bhikkhunī* should leave the monastery and travel a distance of at least six *yojana*s. If she does not do so, she becomes guilty of a *pācittiya* offense.

The eight *pāṭidesanīya* offenses require no explanation.

Here ends the section on the precepts for *bhikkhunī*s.

Khandhaka—In Chinese, this is called the "Miscellaneous *Khandhaka*."

At that time, after seven days had passed, the Buddha emerged from *jhāna*. The *deva* king Sakka offered him *harītakī* (emblic myrobalan) fruit. The Tathāgata accepted it and ate it as a purgative. The *deva* king Sakka also provided tooth-cleaning twigs and pure water.

At that time two brothers who were traders came from the country of Ukkalā, transporting their goods in a cart. They wished to go to the middle kingdom (i.e., central-north India). When they reached the vicinity of the *bodhi* tree, the cart stopped of its own accord and would not budge. When the two brothers saw that the cart would not move forward, they thought it was due to some inauspicious omen, so they immediately prepared food and drink as a ceremonial offering to the heavenly spirits.

At that time the tree spirit partially revealed itself, and told the traders, "Your cart will not move. I have detained it. You traders should know that the son of King Suddhodana renounced the world to embark on the path of training. He has now attained omniscience while sitting under the *bodhi* tree.
788b For the past seven days he has not eaten anything. You can make an offering of [barley] flour mixed with honey to the Tathāgata, which will bring you benefits, well-being, and happiness for a long time to come."

When the two brothers heard the tree spirit's words, they immediately made an offering to the Buddha of balls made from barley flour mixed with honey.

This passage has already been explained its proper succession in the Vinaya.

"*The first to accept the two refuges*"—The two traders who offered balls made of barley flour mixed with honey to the Buddha. These brothers had taken refuge in the Buddha and wished to return home, so they asked the Buddha. "How will the two of us be able to pay homage to the Buddha?"

The Buddha touched his head with his own hand, and as he lowered his hand, at once a lock of hair fell from his head.

"You can pay homage to this lock of hair," he told the traders, "and regard it as your Great Teacher."

Question: Where is the bowl now in which the Buddha once received rice gruel made with milk? Also, where is the bowl now that the Buddha accepted as an offering from the four great heavenly kings?

Answer: As for the bowl in which the Buddha long ago received rice gruel made with milk, when he was crossing the Nerañjarā River the bowl sank into the water and the *nāga* king took it so that he could pay homage to it. Therefore the Buddha accepted another bowl presented to him by the four great kings. This bowl was the color of jade.

If a person wishes to renounce the world, his father and mother must have granted their consent; he should be free of disease; and there should be no other obstacles to his doing so. Then he can go to join the sangha. If the sangha is gathered together, he tells them of his intention. If it is not, he lets the members know by speaking to each one. After he has spoken with the sangha, he first bathes. Once he has bathed, his teacher should look upon him as his own son and should harbor no ill will toward him. Why? Because if the teacher's mind is thus well-disposed toward him, the student will also look upon his teacher and preceptor as a father.

When the student's hair is about to be shaved, his teacher should explain five things to him. What are the five things? First, the hair on the head; second, the hair on the body; third, the nails; fourth, the teeth; and fifth, the skin.

The reason he explains these five things is that if a person has already attained deep insight into these five things in his previous life, then when the hair from his head falls to the ground, his prior *kamma* will at once be manifested so that he can become an *arahant.* Therefore he is first instructed about the five things and then his hair is shaved, as in the case of Rāhula, who became an *arahant* even before his shaved hair had fallen to the ground. Just as a boil must be ready when a person pricks it so that it bursts open, just as a lotus flower waits for the sun to come out before it can fully bloom, so it is with a person who wishes to renounce the world. Once these five things have been explained to him, he awakens to the path.

When his head is shaved, three to five hairs on the top of his head should be left intact. He should bathe in warm fragrant water, and remove all traces

of householder life. Then he approaches his teacher and kneels on his right knee before him.

His teacher asks, "Do you now allow me to remove the hair on your head?"

He should reply, "Yes, venerable sir."

His teacher then himself shaves the hair off the student's head. When the student's hair has been removed, he again kneels on his right knee before his teacher. His teacher bestows the ochre robe to his student, who receives it on his head. Having received it, the student gives it back to his teacher. In this way he accepts it for a second and third time. Then, after the student has received the ochre robe on his head, the teacher places it on his body.
788c He is not permitted to do so himself. First his teacher must bestow it to him. Next he pays homage to the *bhikkhu*s and then goes to his preceptor, bows his head to his teacher's feet, and kneels on his right knee with the palms of his hands joined together.

His teacher instructs him, saying, "Follow my words. I will now instruct you in taking the Three Refuges."

"I will," his student replies.

After granting him the Three Refuges, he grants him the ten precepts.

What are the "Three Refuges"?

Answer: There are two ways to take the Three Refuges—first, separately; and second, all together.

What is meant by "taking the Three Refuges separately"? Taking them "separately" means that the student says, "I take refuge in the Buddha. I take refuge in the Buddha. I take refuge in the Buddha." He then says, "I take refuge in the Dhamma. I take refuge in the Dhamma. I take refuge in the Dhamma." And then, "I take refuge in the Sangha. I take refuge in the Sangha. I take refuge in the Sangha." This is called "taking the Three Refuges separately."

"Taking the Three Refuges all together"—"I take refuge in the Buddha. I take refuge in the Dhamma. I take refuge in the Sangha." Having taken refuge in the Buddha, one takes refuge in the Dhamma; having taken refuge in the Dhamma, one takes refuge in the Sangha. In this way the statement is repeated three times. This is called "taking the Three Refuges all together."

It is not possible to take refuge first in the Sangha and then in the Dhamma and the Buddha; nor can one utter these phrases in a haphazard way.

Suppose the teacher instructs his student to say "I take refuge in the Buddha," but the student gets the phrase wrong. Once he says "I take refuge in the Buddha," his taking refuge is accomplished. If the teacher instructs his student to say "I take refuge in the Buddha," and if the student says "I take refuge in the Buddha," then he has succeeded in taking all Three Refuges.

If neither teacher nor student correctly states the phrase "I take refuge in the Buddha," taking the Three Refuges is not accomplished.

If the teacher instructs his student to say "I take refuge in the Buddha," and the student simply says "Yes" or does not utter a word, or he does not say all of what his teacher has said, in all of these cases his taking the Three Refuges has not been accomplished.

After he has taken the Three Refuges, the teacher next grants him the ten precepts. There are two ways to take the ten precepts: first, separately, and second, all together.

What is meant by "taking the precepts separately"? "I accept the precept of abstaining from killing. I accept the precept of abstaining from killing. I accept the precept of abstaining from killing." When the student has uttered this statement, he utters those that follow in succession. This is called "taking the precepts separately."

What is meant by "taking the precepts all together"? "First, I accept the precept of abstaining from killing. Second, I accept the precept of abstaining from stealing. Third, I accept the precept of abstaining from sexual misconduct. Fourth, I accept the precept of abstaining from false speech. Fifth, I accept the precept of abstaining from taking intoxicants. Sixth, I accept the precept of abstaining from eating after midday. Seventh, I accept the precept of abstaining from singing, dancing, wearing ornaments, playing musical instruments, and going intentionally to watch and hear such shows, including the simplest types of fighting; seeing all these things is not permitted. Eighth, I accept the precept of abstaining from wearing scents, flowers, and necklaces, and anointing my body with scented ointments. Ninth, I accept the precept of abstaining from sitting or lying on high, broad, or large beds. Tenth, I accept the precept of abstaining from accepting that which is natural and its semblance—that is, gold and silver—as well as any other kind of treasure. Taking possession of any of these things is not permitted."

If teacher and student speak in different ways, just as northerners and the people of Wu speak differently and do not understand each other, the teacher should instruct the student in the meaning of the precepts. Even if the student does not understand them, if he replies that he can uphold them, his acceptance of the precepts is accomplished.

If the student has dull faculties and does not know how to wear his robes or hold his almsbowl, or even how to eat, walk, stand, sit or lie down—if he does not understand any of these things, he is not permitted to leave his
789a teacher. He must learn all of these things from his teacher. The teacher looks after his student as a father would look after his son.

Here ends the section on the rules for ordaining a novice.

"*Duties of a student*"—He rises early in the morning, at dawn. He chews tooth-cleaning twigs, washes his hands and face, removes his leather shoes, and goes to his teacher's place.

When his teacher wakes up, [the student] offers him three kinds of tooth-cleaning twigs—large, medium, and small. On one occasion he offers him all three kinds of tooth-cleaning twigs. If his teacher always takes the large ones, day after day, then [the student] sets aside the medium and small ones, and always offers his teacher the large ones. If his teacher takes the medium ones, he sets aside the large and small ones; if he takes the small ones, he sets aside the large and medium ones; or if at times he takes the large ones, at other times the medium ones, and at other times the small ones, the student offers him those among the three kinds that most please him.

[The student] also offers [the teacher] water. There are two kinds of water—cold water and warm water. If the teacher always uses cold water, the student sets aside the warm water; if he always uses warm water, he should set aside the cold water; if at times he uses cold water and at other times warm water, the student should offer [the teacher] whichever most pleases him. After the student offers his teacher water, if his teacher goes to the lavatory, the student should at once go back to the teacher's room and sweep the floor, make the bed, and fold and put away his clothes.

"Presents his great robe (*saṅghāṭī*)"—Once his teacher has first put on his inner robes, he hands him his great robe. If the teacher takes him along when he goes out, the student puts on his robes, takes up his almsbowl, and follows

his teacher at a distance that is neither too close nor too far behind him. When the teacher departs he follows him at a distance of seven feet behind him.

The teacher should then instruct his student in observing the precepts. If this student commits an offense, his teacher should encourage him to confess his transgression. If the teacher has an extra robe or almsbowl and the student does not have one, the teacher should give it to him. When the student is ill the teacher should take care of him. If the teacher has many students, he can have one of them attend to his student's needs, while the rest may continue reciting texts as they wish.

At that time a *brāhmaṇa* wished to renounce the world, but the *bhikkhu*s would not permit him to do so. The *brāhmaṇa* wept and was greatly distressed. Then the Buddha saw that the *brāhmaṇa*'s body had become thin and emaciated. He asked the *bhikkhu*s why this had happened.

"This *brāhmaṇa* wished to renounce the world," the *bhikkhu*s replied, "but the *bhikkhu*s would not grant him permission. Therefore he has become thin and emaciated."

"Whose benefactor is this *brāhmaṇa*?" the Buddha asked the *bhikkhu*s.

"This *brāhmaṇa* is from Rājagaha," Sāriputta replied. "He used to offer me food. Therefore I know him."

"You should ordain this *brāhmaṇa,*" the Buddha told Sāriputta.

"How can he be ordained?" Sāriputta then asked him.

The Buddha told Sāriputta, "You should grant initiation to this *brāhmaṇa* by means of a motion followed by three votes (*ñatti-catutthakamma*)."

At that time the Buddha gathered the *bhikkhu*s together and preached the Dhamma to them. Afterward he told them, "From now on I abandon the practice of taking the precepts by declaring three times that one takes refuge. An intelligent and wise *bhikkhu* should allow the initiate to take the precepts by means of a motion followed by three votes."

Many people, after taking the precepts, committed evil acts and behaved 789b
in an undignified manner. Those *bhikkhu*s who had few desires and were content reproached them, saying, "Why do you commit evil acts and behave in such an undignified way?"

"Venerable sirs, who asked you to grant us the precepts?" the *bhikkhu*s replied. "Venerable sirs, who asked you to become our teachers?"

Then the *bhikkhu*s who had few desires told the Buddha that the *bhikkhu*s had become teachers and had granted the others initiation in the full set of precepts without being requested to do so. That is why Buddha prescribed this precept: "Do not become a teacher without being requested to do so, and do not grant initiation in the full set of precepts without being asked to do so. Granting initiation under these circumstances is a *dukkaṭa* offense."

The topic of requesting that someone become a teacher and asking that he grant the precepts is found in the Vinaya.

At that time two or three *bhikkhu*s carried out a motion followed by three votes in order to initiate a person in the full set of precepts. Among those who were present were *bhikkhu*s who had few desires and were content. They reproached them for it, and then went and spoke to the Buddha about the matter.

For this reason the Buddha gathered the *bhikkhu*s of the sangha together and told them, "From now on, initiation in the full set of precepts should be given by a gathering of members of the sangha consisting of ten persons. If a group of fewer than ten grants initiation in the full set of precepts, all become guilty of a *dukkaṭa* offense."

On another occasion, a group of *bhikkhu*s who had been initiated in the full set of precepts one or two years earlier granted initiation to others in the full set of precepts. They did not know how to teach their students, however, and their students behaved in an undignified manner.

They took their students and went to the Buddha. They paid homage to him by bowing their heads to his feet and then sat down to one side. At that time the Buddha asked about how they were doing. "Are your four great elements in harmony? Are you obtaining alms easily?"

"Our four great elements are in harmony," they replied, "and we are obtaining alms without difficulty."

On this occasion, though the Buddha already knew the answer, he intentionally asked the *bhikkhu*s, "Whose students are these *bhikkhu*s?"

"They are our students," they replied.

"How many years have passed since you received initiation in the full set of precepts?" [the Buddha then] asked them.

"Two years have passed," they replied.

"How many years have passed since your students received initiation in the full set of precepts?"

"One year," they replied.

The Buddha rebuked them at once, saying, "You yourselves are not yet mature. How can you ordain others?"

After he had rebuked them, the Buddha gathered the *bhikkhu*s and told them, "From now on, no one for whom less than ten years have passed since he has received initiation in the full set of precepts is permitted to ordain others or grant them initiation in the full set of precepts. If he does so, he becomes guilty of an offense. Even after spending ten years in the sangha after receiving initiation in the full set of precepts, if a *bhikkhu* is foolish and lacks intelligence, he is not permitted to grant initiation in the full set of precepts."

Here ends the section on granting initiation in the full set of precepts.

The Dhamma Teacher says: Now I must explain clearly how a student loses or does not lose the support of a teacher.

If a student goes out with a teacher who supports him and sees another spiritual master from afar, he loses his teacher's support. If [the student] sees the other master but does not recognize him, he does not lose his teacher's support.

If a spiritual master comes and enters the boundaries of a monastery or enters the room without the student knowing it, the student does not lose his teacher's support. If the spiritual master enters the boundaries of the monastery, enters a room, or enters a village to beg for alms, and the student hears his voice but does not see his physical form, in all these cases he loses his teacher's support. If he hears the spiritual master's voice but does not recognize it, however, he does not lose his teacher's support.

If a non-Buddhist enters into the Buddha-Dhamma for the first time, he should undergo a period of probation (*parivāsa*). After this period is over, 789c
if he is inclined to go to the five kinds of places where he should not go, or if he is lazy and not dedicated to training in the Buddha-Dhamma, or if he is glad when he hears the Buddha-Dhamma slandered, or if he is glad when he hears the sangha slandered, in any of these cases he cannot be granted initiation in the full set of precepts.

Suppose a non-Buddhist who is undergoing a period of probation practices and attains the four *jhāna*s, even to the point of becoming capable of flying through the air. Even such a person cannot yet be granted initiation in the full set of precepts. He must first fulfill the probationary period of four months.

If he has practiced the Buddha-Dhamma and attains the path of stream-winner, however, he should be granted initiation in the full set of precepts at once, on that very day. He need not undergo a period of probation.

If he is a non-Buddhist and has heard the Dhamma and attained the path of stream-winner, and if he approaches the sangha and expresses his desire to renounce the world, he should be granted renunciation and initiated in the full set of precepts at once. He need not undergo a period of probation.

If a person who is about to complete a four-month period of probation feels glad when he hears the Buddha-Dhamma slandered, or feels anger when he hears a non-Buddhist religious sect slandered, or feels inclined to go to the five kinds of places where he should not go, he should be given an additional four months of probation. If he is an ascetic with matted hair or one who worships fire, he need not undergo the period of probation. Why not? Both these types of non-Buddhists have faith in kammic cause and effect. In the past, when the buddhas were bodhisattas, they practiced the perfection of renunciation and trained in the path.

Here ends the section on the period of probation for non-Buddhists.

"*Leprosy*"—Red leprosy, white leprosy, or black leprosy, as well as itching ringworm, are all included in the category of "leprosy." Anyone afflicted with such a disease is not permitted to renounce the world. Anyone suffering from leprosy or ringworm, even with a patch as small as a fingernail, is not permitted to renounce the world. If it is as small as a fingernail, if it is located on an exposed part of the body, then whether it is growing or not, that person is not permitted to renounce the world.

If the scab is on a hidden part of the body and is not visible, but is growing, the person is not permitted to renounce the world. If it is not growing, however, he is permitted to renounce the world.

If a person suffers from a swelling on an exposed part of his body, then whether it is growing or not, he is not permitted to renounce the world. If the swelling is on a hidden part of his body and is not growing, he is permitted to renounce the world.

If a person had bumps on his body during his childhood but they have disappeared as he has matured, he is permitted to renounce the world. Because he is not suffering from any swelling, he is permitted to renounce the world.

If a person has tiny thorn-like bumps arise on his body, however, this is a common symptom of leprosy, and he is not permitted to renounce the world.

"*Ordaining the king's servants*"—After *bhikkhu*s ordained the king's military leaders as world-renunciants, rebellions began to occur. The king was searching for his military leaders, intending to subdue the rebels, so he sent some messengers to search for them.

The messengers came to the sangha's dwellings and saw that the *bhikkhu*s had already ordained the military leaders as world-renunciants.

They went back to the king and told him, "The *bhikkhu*s have already ordained them as world-renunciants."

When the king heard this, he gathered together his ministers and consulted with them.

"What is the offense for one who ordains officers as monks?" he asked them.

"If he is a teacher, his head should be cut off," the ministers replied. "If he is a reciting preceptor, his tongue should be cut out. Any others who are present on the ordination platform should be beaten and their ribs broken."

At that time the king had attained the path of stream-winner. When he heard what the ministers said, he went to the Buddha and told him, "From 790a
now on, I beseech you not to ordain the king's servants. If future kings do not have faith in the Three Treasures, and the *bhikkhu*s ordain the king's servants, their offenses will be punished according to the law."

Kings of the future may not have faith in the Three Treasures (Buddha, Dhamma, and Sangha). If *bhikkhu*s convert king's servants to become recluses, they will be dealt with according to law.

A king's servant may be anyone from high ministers to those who live on wages from the king. All these are the king's servants. If a father is living on wages from the king but his son is not, the father is not permitted to renounce the world, but the son is. If a person is living on wages from the king for a specific period that is not yet over, he is not permitted to renounce the world. When [the period of receiving] wages from the king is concluded, only then he is permitted to renounce the world. If he wishes to find some way to become a monk, he should relegate the duties he is paid to do to his older or younger brother, or to his son, and then he will be permitted to renounce the world. If a person who lives on wages from the king makes

an appeal to the king, and the king grants him permission, that person can renounce the world.

"*Thieves*"—Those who plunder, steal, block roads, or commit murder, and whose full names are known for such deeds, are not permitted to renounce the world.

If those who plan to overthrow a country abandon their evil intentions to renounce the world, they are permitted to do so in order to prevent a calamity for the country. When the king hears of their renunciation, he will greatly rejoice. If they abandon their evil actions and surrender themselves to the king, and the king grants them his permission to do so, they are permitted to be ordained and renounce the world.

Those who have wounds on their bodies from being whipped cannot be ordained. If their wounds have healed, they can be ordained. If a person is branded with letters as a criminal, he cannot be ordained as a world-renunciant. If the marks have healed, however, he is permitted to renounce the world.

"*Debtors*"—if a person has his own debt, or debt inherited from his ancestors, father, or son, and the debt is being collected, he is not permitted to renounce the world. Once a person repays the debt, however, he is permitted to renounce the world.

"*Slaves*"—There are four kinds of slaves: first, those who are born into a family; second, those who are purchased; third, those who are captured; and fourth, those who have reduced themselves to slavery. A person who has reduced himself to slavery is one who has sought to become a slave in order to obtain clothing and food. He is called one who has "reduced himself to slavery."

Suppose a slave's master sets him free so that he can renounce the world, and he tells the *bhikkhu*s, "If this slave aspires to enlightenment, I set him free, but if he does not, he can return to become a slave again." If such words are spoken, the slave is not permitted to be ordained as a world-renunciant.

Once an epidemic broke out in a certain household. First it killed flies and centipedes; then fowl and wild boars; then bulls and sheep; then female servants and slaves; and finally good people. When this disease broke out, no one was permitted to pass through the door of the household. To leave the house, a person had to break out through a wall. He could not look back; if he did, he would die at once. If he did not die then, he would die after he had

gone off to another land. At that time three people, a father and his children, broke through the wall and escaped. They left at once, without looking back, so they were able to survive. By the time they arrived in another land, they had fallen into poverty and were unable to sustain themselves. They went to a place where *bhikkhu*s lived, and the father urgently sought to renounce the world. The *bhikkhu*s immediately ordained him as a world-renunciant, and after that he took his two children with him to beg for alms.

End of Fascicle Sixteen of *The All-pleasing: A Commentary on the Rules of Discipline* 790b

Fascicle Seventeen

At that time the Buddha went from the country of Magadha to Kapilavatthu.

The Dhamma Teacher says: I will now explain the origins of this journey in the proper succession.

At that time, the great King Suddhodana thought to himself, "On the day my son first renounced the world, he himself said that when he had attained buddhahood, he would return to this city." Remembering these words, the king thought to himself, "My son will come after he has attained buddhahood."

So the king was always looking forward to hearing about his son—that he had finished his practice of austerities, that he had gone to the foot of the *bodhi* tree and attained the path, that he had already gone to Vārāṇasī and set in motion the wheel of the Dhamma with the Four Noble Truths, that he had converted the five ascetics including Aññāta-Koṇḍañña and the others, and that he was now living in the country of Magadha.

"I have now grown old," the king thought, "and while I am still alive, I would like to see my son." With this thought in mind, he called one of his ministers and told him, "I hear people say that my son has already attained buddhahood and is now living in the country of Magadha. Take with you a thousand men and go to greet him. When you get there, tell my son that I have grown old and wish to see him."

After the minister had received the king's orders he set off for the country of Magadha, surrounded by a retinue of one thousand people. When he got there, he went to the place where the Buddha was, paid his respects to him by bowing his head to the Buddha's feet, and sat down to one side.

At that time the World-honored One observed the minds of those one thousand people and immediately began to preach the Dhamma. As soon as they heard the Dhamma they became *arahant*s. The Buddha then called out to them, saying, "Well-come, O *bhikkhu*s." At once they were granted initiation in the full set of precepts.

When these one thousand *bhikkhu*s had become *arahant*s, they entered into the realization of *samādhi* and obtained the bliss of liberation. They dwelled in that state with no wish to return to the palace. The king sent

messages and waited to hear from them, but no one returned and he received no news from them.

The king then sent another minister there, and in this way he sent eight ministers, one after another. Each took a retinue of one thousand people with him and went to the place where the Buddha was, and all of them renounced the world and attained the realization of an *arahant*. Not one of them returned to report back to the king.

The king thought to himself, "I sent eight ministers there, but not one has returned to report back to me." Then he wondered, "Who now shall I send there?"

At that time there was a minister named Kāḷudāyi who was born on the same day as the Bodhisatta. The king at once sent Kāḷudāyi to go and greet
790c the Buddha. What happened, however, was no different from what had happened with the previous eight ministers who had been sent. Before he left, Kāḷudāyi had made an agreement with the king, "I will go to greet him only if the king permits me to become a monk."

"Very well," the king replied. After receiving the king's reply, Kāḷudāyi also took with him a retinue of a thousand people and went to the place where the Buddha was. The Buddha preached the Dhamma to him and he immediately became an *arahant*.

Then the Buddha called out to him, "Well-come, O *bhikkhu*," and he received initiation in the full set of precepts.

At that time Kāḷudāyi saw rice plants ripening, grass, trees, and water and land flowers blossoming luxuriantly. It was a beautiful time of year. So he uttered sixty verses in praise of travel.

Although the Buddha knew his intention, he deliberately asked Kāḷudāyi, "Why are you praising travel?"

"The great King Suddhodana has sent me here," Kāḷudāyi replied. "I wish to recount what he said."

"I permit you to recount it," the Buddha said.

Then Kāḷudāyi told the Buddha, "Your father, the king, said, 'I have now grown old. While I am still alive I would like to see the Buddha.' So he sent me to greet you. I beseech you to have pity on the great king. It is time for you to go see him."

The Buddha told Kāḷudāyi, "Make an announcement to the *bhikkhu*s that the Buddha wishes to go on a journey, and that they may accompany him. Each should make his own arrangements."

At that time there were ten thousand *bhikkhu*s in Aṅga and Magadha. Ten thousand *bhikkhu*s also came from Kapilavatthu to greet the Buddha. In total, twenty thousand *bhikkhu*s all became *arahant*s. From the country of Magadha they all followed the Buddha, surrounding him in front and behind as he left the city. The distance from the country of Magadha to Sāvatthi[52] was sixty *yojana*s. The World-honored One gradually proceeded on his journey, and in sixty days they reached the city of Sāvatthi.

At that time, each day the Buddha ate morning and midday meals supplied by his father, the king. He was able to obtain food supplied by the king. When the time came, Kāḷudāyi donned his robes, took up his almsbowl, and flew through the air to the city of Sāvatthi to tell the Buddha's father, the king, "The Buddha has reached such and such a place."

Then [King Suddhodana] had food prepared for Kāḷudāyi. He gave him a bowl filled with cooked rice, and told him, "Venerable sir, I pray that you will make an offering of this bowl of cooked rice to the Buddha."

In this way, each day he went to receive food for the World-honored One. When Kāḷudāyi finished eating the food offered by the Buddha's father, the king, he would praise the virtues of the Tathāgata before the king and the other members of the Sākiya clan.

When the members of the Sākiya clan heard him praise the Buddha's virtues, their faith grew. They gathered together and consulted with each other. "The Buddha does not like worldly hustle and bustle," they said. "We should look for a quiet place to build a monastery for him."

At that time Nigrodha, a son of the Sākiya clan, had a garden that was located neither too close nor too far from town for building a monastery. Then each member of the Sākiya clan came out, bringing with him a donation of funds for the purpose of building a monastery for the Buddha. 791a

When the monastery was completed, the Buddha's father, the king, took the members of the Sākiya clan with him, and each person carried incense and flowers as an offering to the Buddha. When they arrived, the king and some other members of the Sākiya clan who were older than the Buddha

did not bow to the Buddha. Only those who were younger than the Buddha bowed to him.

At that time the Buddha saw that his father, the king, and some members of the Sākiya clan did not bow to him. He knew what they were thinking. At once he rose up into the air and performed eighteen miraculous feats, just as in the past he had used his supernormal powers to subdue non-Buddhists, in no way different. When the king and the other members of the Sākiya clan saw the Buddha's supernormal powers on display, they naturally bowed to pay their respects to him.

After King Suddhodana had paid his respects to the Buddha, he told him, "I am now bowing at the Buddha's feet for the third time. What are the three times? First I did so soon after the Buddha's birth, when Asita predicted that if [the Bodhisatta] remained a householder he would be a wheel-turning sage king, and if he renounced the world and trained in the religious path he would surely become a buddha. At that time the earth trembled. When I witnessed his supernormal powers, I immediately bowed at his feet. Second, once when I was out hunting in the fields, the Bodhisatta was sitting under a rose apple (*jambu*) tree. Midday had passed and it was late afternoon, yet the tree's shadow stayed in one place without moving, sheltering the body of the Bodhisatta. When I witnessed his supernormal powers, I immediately bowed at his feet. And now that I have witnessed his supernormal powers again, this is the third occasion on which I bow at the Tathāgata's feet."

When King Suddhodana bowed at the Tathāgata's feet, all the other members of the Sākiya clan followed suit and bowed to him. Not one person remained standing. The Buddha descended from the sky and seated himself on the lion throne. The king and the other members of the Sākiya clan all sat down at the same time. When the crowd had settled down, a red rain fell from the sky and soaked the dusty earth.

At that time the people in the crowd thought, "Behold, those who wish to get wet in the rain are getting wet, and those who do not wish to get wet are not getting wet, even when the rain touches them."

When the crowd of people saw the supernormal power manifested in the rain, their joy doubled. At that time the Buddha preached the Dhamma to all those who were present. When the king and other members of the Sākiya clan had heard the Dhamma, some attained the path of stream-winner, and some the

path of once-returner. Afterward each of them got up, paid his respects to the Buddha, circumambulated him three times, and departed. Neither the king nor the other members of the Sākiya clan invited the Buddha for the midday meal.

The next day, when it was time to go out begging for alms, the Buddha and his group of twenty thousand *bhikkhu*s dressed in their robes, took up their almsbowls, and set off in succession, the *bhikkhu*s surrounding the Buddha in front and behind.

When they entered Kapilavatthu and reached the city gate, the Buddha wondered to himself, "How did the buddhas of the past beg for alms when they entered their relatives' villages? Did they beg at one house after another, or only at certain households?" At once he observed that all the buddhas of the past had begged by going from house to house, not only at certain households.

Further [he thought], "Because my disciples will depend on the Dhamma in the future, I will beg for alms by going from house to house."

At that time in the city, the women of the Sākiya clan heard that the 791b
Buddha had entered the city with his retinue and was begging for alms. Each one opened the windows of her house to watch the Buddha begging for alms.

At that time Rāhula's mother [Yasodharā] was on an upper floor of the palace. When she heard that the Buddha had entered the city to beg for alms, she thought to herself, "When he used to live in this house, he wore a jeweled crown and necklaces of precious stones, and rode in a palanquin decorated with seven kinds of jewels, surrounded by a thousand carriages and ten thousand cavalry troops in front and behind him whenever he came and went in and out of the city. Now he has shaved off his hair and beard, wears an ochre robe, and holds an almsbowl to beg for food. Is it acceptable for me now to gaze at him?"

With this thought in mind, at once she opened the windows and saw from afar the rays of the five colors of light emanating from the Buddha's body and shining across the earth like beams of molten gold. Seeing all this, Yasodharā immediately went in and told the king, "Your Majesty's son has come into the city to beg for alms."

As soon as the king heard these words, he hurried out and went to where the Buddha was.

"O venerable sir," he said, "your begging for alms brings shame upon us. Venerable sir, I can provide food for your whole retinue. Why must you beg?"

"Such is the practice of our lineage," the Buddha replied.

"We are of the *khattiya* lineage," the king told the Buddha. "No one in our lineage has ever begged for food. Why do you say 'such is the practice of our lineage'?"

"My lineage now is that of all the buddhas of the past, not that of the *khattiya*s," the Buddha replied.

Then the Buddha uttered this verse to the great king:

> Arise and do not be idle.
> Always practice the good Dhamma.
> Those who practice the Dhamma rest in peace
> In this world and the next. (Dhp 168)

When the king heard this verse, he immediately attained the path of stream-winner. Then the World-honored One uttered this verse to the great king:

> Practice the Dhamma, which is good conduct;
> Do not engage in evil acts.
> Those who practice the Dhamma abide in peace
> In this world and the next. (Dhp 169)

When the king heard the second verse, he attained the path of once-returner.

Then the Buddha preached the *Dhammapāla-jātaka* to the king. Upon hearing it, the king attained the path of nonreturner. Later, when the king's life was nearing its end, the Buddha preached the Dhamma to him, and beneath the white canopy the king attained the realization of an *arahant* and immediately entered *nibbāna*.

At that time the great king asked for the Tathāgata's almsbowl and invited the Buddha and the sangha to the palace. He himself led them there. Then he had various kinds of sumptuous foods brought in and served to them.

When the Buddha finished his meal, and the maidservants of the palace heard that he had finished, they said to Rāhula's mother, "We should now go pay our respects to the World-honored One and inquire how he is doing."

Rāhula's mother [Yasodharā] told them, "If the Buddha has any pity for me, he himself will come to see me. I cannot go to see him."

Then the maidservants, each bringing incense and flowers with her, went to pay their respects to the Buddha. After they had left, Rāhula's mother 791c
thought to herself, "When the Buddha comes, I must pay my respects to him by bowing my head to his feet."

When the Buddha had finished his meal, he gave his bowl to the king. He took with him two *arahant* disciples who had attained supernormal powers, and went to where Rāhula's mother was.

He told his disciples, "If Rāhula's mother [Yasodharā] bows and makes offerings to me, let her do as she wishes. Do not try to stop her."

"Very well, O Awakened One," they replied.

At that time the Buddha went into Rāhula's mother's room and sat down in the seat that had been prepared for him. When [Yasodharā] saw that the Buddha had taken his seat, she quickly touched his feet with her hands, and paid her respects to him by touching her head to his feet.

When the king saw that Rāhula's mother had paid homage to the Buddha, he told him, "O World-honored One, Rāhula's mother holds you in high regard."

"Not only on this occasion has Rāhula's mother shown high regard for me," the Buddha replied to the king.

"When else has she demonstrated her high regard for you?" the king asked him.

In reply the Buddha then preached the [*Canda-*]*kinnara-jātaka*.

On that very day they intended to celebrate Nanda's royal consecration with the five auspicious acts. What are the five auspicious acts? First, letting down the hair; second, fastening a piece of cloth around the head; third, adorning the palace; fourth, marriage; and fifth, setting up a parasol. These are called the "five auspicious acts."

The Buddha gave his almsbowl to Nanda to carry. Although Nanda was not happy about it, he did so. Because of his high regard for the Buddha, he reluctantly went along and followed the Buddha to a monastery. Nanda did not wish to renounce the world, but the Tathāgata observed his kammic potential and knew that he would certainly become an *arahant,* so he insisted that he renounce the world. Two days after the Buddha had arrived in the city of Kapilavattu, he ordained Nanda. Seven days after the Buddha arrived, he also ordained Rāhula.

The Dhamma Teacher says: How did he ordain Rāhula?

Answer: When the Buddha had entered the city to beg for alms, [Yasodharā,] Rāhula's mother, took him to the upper floor of the palace. Then she saw the Buddha from afar, through the latticed window, and said to Rāhula, "That is your father."

She placed necklaces of precious stones on Rāhula and told him, "Go to where your father is and ask him for the treasure you have inherited. When he was a householder he possessed a storehouse full of treasure, but now I do not know where it is. Go to him and beg him to tell you. Say, 'Father, I wish to set up a royal parasol and enthrone myself as a wheel-turning sage king. Father, please give me the treasure.'"

Rāhula accepted his mother's words and went to the Buddha. He went into the Buddha's shadow, and told him, "Your shadow, O monk, is extremely cool and pleasant."

The Buddha had finished his meal and was returning to where he was staying. Rāhula followed him and begged him to give him the treasure. The Buddha did not answer. In this way they gradually made their way to the monastery.

When the Buddha had sat down in the seat that had been prepared for him, he told Rāhula, "I have attained this precious treasure under the *bodhi*
792a tree. Among all treasures, this treasure is the greatest and most wonderful. Would you like to have it?"

"I would like very much to have it, O monk, " Rāhula replied.

At once the Buddha called Sāriputta. When Sāriputta came, he told him, "You may ordain Rāhula as a world-renunciant."

"Very well, World-honored One," Sāriputta replied. At once he ordained Rāhula.

When King Suddhodana heard that Rāhula had renounced the world, he was very troubled. He hurried to where the Buddha was, and told him, "If any person wishes to renounce the world he should first speak to his parents. If they allow it, he can be ordained as a world-renunciant. If they do not, I pray that the Buddha will not ordain such a person."

Therefore the original Vinaya text explains that if a person's parents do not permit him to do so, he cannot renounce the world. Suppose they have permitted him to do so, but then he returns to worldly life. If he later wishes

to renounce the world again, he should ask his parents' permission. If they do not permit him to do so, he cannot renounce the world again.

Suppose a person seeks to renounce the world, and a *bhikkhu* asks him, "Have your parents given you permission to renounce the world?"

"They have not," he replies. If they have not given permission for him to do so, he cannot renounce the world.

Suppose, however, that this person tells the *bhikkhu* "If you do not convert me, I will surely set the monastic dwellings on fire." If the *bhikkhu* ordains him as a monk under these difficult circumstances, he does not commit any offense.

If a person is going to renounce the world in some other region or country, he need not ask his parents' permission.

Here ends the origin story of Rāhula's renunciation.

Ten evil deeds lead a novice (*sāmaṇera*) to be permanently expelled from the sangha. What are the ten evil deeds? Killing; stealing; sexual misconduct; deceit; taking intoxicants; slandering the Buddha, Dhamma, or Sangha; holding mistaken views; and ruining a *bhikkhunī*—these are the ten evil deeds. One who ruins a *bhikkhunī*'s pure practice is expelled forever from the sangha and is not permitted to renounce the world again.

As for the other nine deeds prohibited by the precepts, however, if the novice is able to repent his transgressions and never commit them again, he can still be permitted to renounce the world.

There are thirteen kinds of difficult people[53] who require a teacher. Though they may receive initiation in the full set of precepts, they do not grasp the essence of the precepts. A preceptor should instruct them.

Whether through one's own actions or that of another person, there are three ways to deceptively become a monk: First, deceptively assuming the appearance of a monk; second, deceptively developing friendly relationships with the sangha; and third, deceptively assuming the appearance of a monk while also deceptively developing friendly relationships with the sangha.

What is meant by "deceptively assuming the appearance of a monk"? He who renounces the world on his own, without a teacher, does not acknowledge the seniority of other *bhikkhu*s or pay his respects to them based on their seniority, does not participate in matters concerning the sangha, or

does not accept any material benefits is said to "deceptively assume the appearance of a monk."

What is meant by "deceptively developing friendly relationships with the sangha"? Suppose a person renounces the world and receives the ten precepts under the guidance of a teacher but has not yet received initiation in the full set of precepts. He then goes to another region and claims it has been ten or twenty years since his ordination, and gains people's respect because of his seniority. He takes part in the *uposatha* ceremony and all other official acts of the sangha. He accepts offerings from the faithful according to his alleged seniority. This is called "deceptively developing friendly relationships with the sangha."

Who is a person who deceptively assumes the form of a monk and also deceptively develops friendly relationships with the sangha? One who renounces the world on his own, without the guidance of a teacher, assumes seniority according to the number of years since he has allegedly entered the sangha, participates in all official acts of the sangha, and accepts offerings
792b from the faithful. This is called one who "deceptively assumes the form of a monk and also deceptively develops friendly relationships with the sangha."

A person who deceptively assumes the appearance of a monk does not follow religious protocol or accept offerings or obeisances from the faithful. If such a person wishes to genuinely renounce the world, he can receive initiation in the full set of precepts.

Suppose a person renounces the world in order to escape hardship, or because of famine, but he does not participate in any of the sangha's religious activities. When the hardship or famine is over, if he then wishes to genuinely renounce the world he can receive initiation in the full set of precepts.

Suppose a *bhikkhu* who has spent one year in the sangha falsely claims that he has spent two. As a result, he receives material benefits calculated in terms of what is due to one who has spent two years in the sangha. Such a person commits a grave offense.

Suppose a *bhikkhu* removes his robes to bathe in the water, and says, "It is good to be naked." If he wishes to go to a place where non-Buddhists are, then with each step he takes he becomes guilty of a *dukkaṭa* offense. If he feels remorse on the way there, however, and returns and expresses repentance for his actions, he becomes guilty of a *dukkaṭa* offense but he can still retain his original role in the sangha.

If he goes to where non-Buddhists are and listens to their preaching, but he is not convinced by them, feels remorse for what he has done, and returns and expresses repentance for his actions, he becomes guilty of a *dukkaṭa* offense but he can still retain his original position in the sangha.

If, however, he goes to where non-Buddhists are, listens to their preaching, delights in it, and accepts their non-Buddhist teachings, then even if he plucks out one of his hairs, feels pain, repents what he has done, and returns, he should still be permanently expelled from the sangha and is no longer permitted to renounce the world.

Here ends the section on conversion to non-Buddhist sects.

A *nāga* cannot be ordained. Why not? Because a *nāga* cannot attain *jhāna* or the realization of the path. There are five occasions on which a *nāga* cannot shed his physical form. Which are the five occasions? First, when he engages in the act of sexual intercourse—if he engages in sexual intercourse with a female *nāga* he returns to his physical form of a *nāga,* while if he engages in sexual intercourse with a human being he cannot return again to the physical form of a *nāga;* second, when he is born, a *nāga* cannot shed his physical form; third, while molting; fourth, while sleeping; and fifth, at the moment of death. These are the five occasions in which a *nāga* cannot shed his physical form.

*Garuḷa*s, including the *deva* king Sakka, cannot renounce the world or be initiated in the full set of precepts.

Here ends the section on *nāga*s.

A person who has killed his father or mother cannot be ordained. The Tathāgata does not permit a person who has done so to renounce the world. A person who kills an animal's father or mother can renounce the world. If a person kills his real father by mistake, thinking that he is not his father, he still is not permitted to renounce the world.

A person who has killed an *arahant* cannot be ordained. If a layman has become an *arahant* and someone kills him, that person cannot renounce the world. Killing someone who has attained one of the three lesser realizations, however, is not an obstacle to renouncing the world. Killing an *arahant* due to mistaking him for an animal does not constitute an offense, but the grave kammic hindrance of such an act prevents him from being ordained.

"*Ruining a bhikkhunī*"—To commit a sexual act involving any of the three parts of her body where an offense can be committed. This is called "ruining a *bhikkhunī*." Having physical contact with a *bhikkhunī* is not in itself an obstacle to renouncing the world.

Forcing a *bhikkhunī* to put on white robes and engaging in a sexual act with her is also called "ruining a *bhikkhunī*," and anyone who does so cannot renounce the world. If a *bhikkhunī* takes pleasure in putting on white robes, however, and a man then engages in a sexual act with her, this act does not constitute an obstacle to his renouncing the world.

One who ruins a *bhikkhunī* for the first time in her life cannot renounce the world. Ruining a *bhikkhunī* for the second time in her life, however, is
792c not an obstacle to that person's renouncing the world. If one ruins a young nun in training (*sikkhamānā*) or a female novice (*sāmaṇerī*), this act is not an obstacle to his renouncing the world.

A person who breaks the unity of the sangha cannot be ordained as a world-renunciant. What is meant by "break the unity of the sangha"? It means clinging to the eighteen disputed points and not giving them up even when one is admonished for it three times.

There are three kinds of hermaphrodites: first, one who themself conceives and is also capable of making another person conceive; second, one who themself conceives but is incapable of making another person conceive; and third, one who cannot conceive themself but is capable of making another person conceive. None of these types of people is permitted to renounce the world or receive initiation in the full set of precepts. If such a person has already received full initiation, they should be permanently expelled [from the sangha].

If there is no teacher, no one can grant or receive initiation in the full set of precepts. Anyone who grants or receives initiation in the full set of precepts under these circumstances becomes guilty of a *dukkaṭa* offense, but the initiation the other person has received remains in effect.

If a eunuch designates himself as a teacher and grants initiation to another person, that person's initiation remains valid but the teacher becomes guilty of an offense.

If a person receives initiation in the full set of precepts without robes or an almsbowl, the initiation remains valid but the teacher becomes guilty of an offense.

Suppose two or three people receive initiation in the full set of precepts at the same time, and all are equal in rank according to seniority and other factors. On that occasion they should not pay their respects to each other. One teacher and reciting preceptor can initiate all three of them in the full set of precepts at the same time, and they will all share the same the same level of seniority, regardless of their ages.

"Master" (*upajjhāya*) is a foreign word that means, in Chinese, "one who knows what is an offense and what is not." Such a person is called a "master" (*huoshang*).

A person who has received initiation in the full set of precepts should measure his shadow in steps. "Measure his shadow in steps" means that he stands upright and then, beginning where his feet are, he steps forward and measures the shadow of his body, whether long or short, in steps. After he measures his shadow in steps, he should be told what the season is, whether it is winter, spring, or summer. Next he should be told whether it is day or night, and the time of day or night. Next he should be told how many members of the sangha are present, whether many or few, at the time when he receives initiation. Next he should be instructed about the four things on which he should rely, and then about the four grave offenses. When he has received initiation, the newly initiated person walks out ahead of everyone else.

Here ends the section (*khandhaka*) on receiving initiation.

"At that time the Buddha was staying in the city of Rājagaha, or Wangshe, in the state of Magadha"—These three different names all have one meaning.

In Chinese it is called Wangshezheng, "City of Royal Lodgings."

"Rājagaha (Luoyuezheng)" is a foreign word. *"Rāja"* (*luo*) means "royal," and *"gaha"* (*yue*) means "lodgings." Therefore it is called Rājagaha.

"Magadha" (Moqie) is a foreign word. "Magadha" is primarily the name of a state.

"*Boundary marker*"—Whether the boundary marker of a mountain is as big as Mount Sineru or as small as an elephant, it marks the boundaries of a mountain.

"*A stone as boundary marker*"—It may be as big as an ox or as small as a thirty-*zheng*[54] weight. Stones that are spread out all over the place cannot serve as boundary markers. They must be placed separately to serve as boundary markers.

"*A grove as boundary marker*"—A grove of reeds or bamboo cannot serve as a boundary marker. Why not? Because reeds and bamboo have hollow bodies. They are not solid. Therefore they cannot serve as boundary markers.

"*A forest as boundary marker*"—Whether it is a large forest measuring
793a up to a hundred *yojana*s, or a small forest consisting of at least four trees linked together, either way it is called a "forest."

"*A tree as boundary marker*"—A withered tree cannot serve as a boundary marker. A large tree is one that is as large as a rose apple tree. A small one may be only eight inches high, and it may be shaped like a large needle. Such a tree can serve as a boundary marker. If no such tree grows naturally in a particular place, a tree that has been planted there can also be used as a boundary marker.

"*A road as boundary marker*"—A road that leads into a field, to a well, to a river that is used for fetching water, or to a dead end—in none of these cases can the road serve as a boundary marker. A main road, a road on which carts and people travel, or a short road that runs through only three or four villages—all these roads can serve as boundary markers.

"*An anthill as boundary marker*"—Whether it is as large as a mountain or as small as eight inches high, in all these cases it can serve as a boundary marker.

"*A river as boundary marker*"—When a virtuous king rules over the land, rain falls every five days. A river that forms from this rainwater cannot serve as a boundary marker. When no rain falls for four months but a river continues to flow at a depth of at least two feet, it can serve as a boundary marker.

"*Water as a boundary marker*"—A natural pool of water can serve as a boundary marker. If water is brought into a field or stored in a jar, however, in all such cases the water cannot serve as a boundary marker.

These are the eight kinds of boundary markers.

Five kinds of marks can be used to indicate a boundary: one, a square; two, a circle; three, the shape of a drum; four, a half-moon; and five, a triangle. If marks are made to indicate a boundary and they later disappear, the boundary itself does not become invalid.

If a person digs down into the ground until he reaches water, these actions do not render any boundary markers invalid.

If a *bhikkhu* indicates the boundaries of a small area, he cannot express his intentions when he is absent from a gathering of the sangha. If he sets up boundaries for the *uposatha* ceremony, however, then he can express his intentions even when he is absent from a gathering of the sangha.

If a *bhikkhu* sets up boundaries in an open area, the bounded space should be able to hold at least twenty-one *bhikkhu*s. When boundaries are established in an open area, and a structure is later erected there with a roof placed over the bounded space, the boundaries do not become invalid. If a smaller bounded space is established and a three-story building is erected in that space, the entire structure from the ground floor to the top floor is all enclosed by the same boundary.

If there is a rocky outcropping that is broad at the top and smaller at the bottom, and boundaries are established at the top and *bhikkhu*s are present below it, they should not obstruct the boundaries.

After a bounded area has been established, if water gushes in and creates a pool that results in flowing water, and a *bhikkhu,* knowing the places where the marks were made, erects pillars for the purpose of building a structure there, official religious acts can be performed atop the structure.

After a bounded area has been established, if water collects and forms an indentation in the earth but the boundary markers are not destroyed, and if a *bhikkhu* with supernormal powers then stays in that cavern or underground, he cannot independently perform any official religious acts.

Suppose a large tree grows within a bounded area, with its branches and leaves spreading out beyond the boundaries of the space. When any official religious act is being performed, no *bhikkhu* is permitted to be up in the tree. Doing so would hinder the religious act that is underway. Therefore any *bhikkhu* who does so should be asked to come down from the tree.

If a *bhikkhu* with supernormal powers dwells out in the open wilderness, he does not hinder any official religious acts that are performed. If a corner of his robe touches the ground, however, this will become an obstacle and he should be asked to come down.

When a *bhikkhu* sets up the boundary for an *uposatha* ceremony, it can extend up to three *yojana*s but no further. If it exceeds that distance, the boundary becomes invalid and he becomes guilty of an offense.

"*Except in a village and its precincts*"—The precincts of a village are
793b determined by the distance that a man of medium strength can throw a stone.

If a boundary has already been established for *bhikkhu*s, it cannot serve as a boundary for *bhikkhunī*s. An additional boundary for *bhikkhu*s can be established, however, based on a bounded area meant for *bhikkhunī*s, and the boundary for *bhikkhunī*s will not become invalid.

*Bhikkhunī*s can also establish a boundary based on one that has been established for *bhikkhu*s, and the boundary for *bhikkhu*s will not become invalid.

"*The boundary of a forest*"—A forest should cover a minimum of at least seven *abbhantara*s. One *abbhantara* is equal to twenty-eight cubits. If there are people who do not agree with each other, they are permitted to perform official religious acts beyond the distance of twenty-eight cubits.

No boundary can be fixed in the waters of any river, of any size.

"*Natural boundaries in water*"—If someone throws water or sand outside of a boundary while a *bhikkhu* is present there, his presence will not be an obstacle. Regarding bodies of water, natural boundaries can be fixed in any part of a body of water, whether deep or shallow, where water constantly flows. Seawater, however, cannot serve as a natural boundary.

If an *uposatha* ceremony is performed on a boat, the anchor or mast should be lowered to steady it. The boat cannot be moored to the shore. If the shore has crumbled and there is a large tree whose roots are in the water, a *bhikkhu* cannot tie the boat to the roots of such a tree. If the roots of a tree are present within the boundaries measured by the distance water can be thrown, it should be cut down. If it is not cut down, it is to be connected to the boundary markers on land. If large rocks, trees, or floating logs are present in the water, all such objects are included in the category of things that fall within water boundaries.

[Here ends the section on boundaries.]

The first phrase—"*An illegal act carried out by a separate assembly of monks*." What is meant by "an illegal act carried out by a separate assembly of monks"? Suppose four *bhikkhu*s live together in one place, and one of them agrees to fulfill another monk's obligation to be present while the other three recite the *Pātimokkha*. Or if there are three *bhikkhu*s, one agrees to fulfill another monk's obligation to be present and the other two recite the

Pātimokkha. This is called "an illegal act" and also a "separate assembly of monks." It is "an illegal act carried out by a separate assembly of monks."

The second phrase—"*An illegal act carried out by a united assembly of monks*." Suppose four *bhikkhu*s live together in one place. While these four should perform a detailed recitation of the *Pātimokkha,* they do not do so, but instead perform an act that is legal when there are only three *bhikkhu*s present: each one makes a face-to-face confession to the others. This is called "an illegal act carried out by a united assembly of monks."

The third phrase—What is "*a legal act carried out by a separate assembly of monks*"? Suppose three or four *bhikkhu*s live together in one place. One agrees to fulfill another monk's obligation to be present and the other three make a face-to-face confession to each other; or if there are three *bhikkhu*s, one agrees to fulfill another monk's obligation to be present and the other two make a face-to-face confession to each other. This is called "a legal act carried out by a separate assembly of monks."

The fourth phrase—Suppose four *bhikkhu*s live together in one place, and they recite the *Pātimokkha* in unison. Or three *bhikkhu*s perform the *uposatha* ceremony and speak to each other in perfect accord. This is called "a legal act carried out by a united assembly of monks."

"*The uposatha ceremony held on the sixteenth day*"—This is the *uposatha* of perfect accord. According to the original Indian Vinaya text, on the sixteenth day of the fifth month the "earlier retreat" commences, and on the sixteenth day of the sixth month the "later retreat" commences. During the period of the retreat, if a *bhikkhu* has to leave for some valid reason he does not become guilty of any offense but he does not successfully complete the retreat. He is not permitted to stay outdoors or beneath a parasol during the retreat.

"*Hair had grown on the soles of his feet*"—His hair was a deep blue, like the color of the sky. This was the result of his actions in the past.

Question: What were the actions that produced this result? 793c

Answer: In one of his past lives, this Soṇa lived together with eighty thousand people, and he was their leader. Together with other sons of wealthy families, he built a grass hut for a solitary buddha (*paccekabuddha*) and invited him to spend the three months of the summer rainy season retreat there.

At that time Soṇa placed a blanket made of sheep hair before the grass hut, and presented it to the solitary realizer for him to use for wiping his feet. As a result of this act, hair grew on the soles of his feet. These eighty thousand sons of wealthy families supported the solitary realizer by providing offerings for him, so they also became relatives and friends in their present life.

Soṇa went to the place where the king was. Why did he go together with these eighty thousand people? If the king had invited Soṇa to come alone, Soṇa would have been alarmed, so with this thought in mind the king ordered that all of these eighty thousand sons of wealthy families should come along with him to the royal palace.

"*Five royal elephant retinues*"—One male elephant and six female elephants constitute one royal elephant retinue. Soṇa had five such royal elephant retinues.

"*Gaṇaṃgaṇ or puṭa leather sandals*"—These are leather sandals that cover the heel.

"*Leather sandals with deer antlers*"—The leather is carved in the shape of deer antlers.

"*Khallakabaddha leather sandals*"—Leather sandals trimmed with elephant hair.

"*Puṭabaddha leather sandals*"—Sandals that are sewn together and stuffed with cotton or other miscellaneous materials.

"*Pāliguṇthimā leather sandals*"—Leather sandals woven with grass.

"*Fringed leather sandals*"—Sandals that are fringed with the tail feathers of a peacock.

"*Leather sandals with several straps*"—Requires no explanation.

"*Leather sandals resembling peacock feathers*"—Sandals shaped like peacock feathers.

At that time in the city of Rājagaha there was a young woman named Sālavatī who was incomparably beautiful. King Bimbisāra appointed her as his courtesan and spent a hundred thousand gold coins, and his chief ministers two hundred thousand gold coins, to outfit this courtesan, build a house for her, and provide her with all sorts of other comforts such as clothing, carriages, gardens, bathing ponds, and musical entertainment.

Jīvaka—This name is a foreign word which, in Chinese, means "living child." Why was he given the name "living child"?

Once Prince Abhaya set off in his carriage at dawn to see the king. On the road he saw a small child. He asked his attendant, "Is that child dead or alive?"

"He is alive," the attendant replied. Therefore he is called "living child."

"Why did his mother, after having given birth to him, cast him away on the road?" the prince asked.

"This is the custom of prostitutes," the attendant replied. "If they give birth to a girl, they train her to be a prostitute. If they give birth to a boy, they abandon him. Therefore when he was born he was cast away on the road."

Prince Abhaya embraced the boy, then took him home and raised him. As time passed the boy eventually grew older, and the prince adopted him as his son.

Question: Why did Prince Jīvaka not learn any other skill [but medicine]?

Answer: Long ago there was a buddha named Paduma. At that time there 794a
was a physician who constantly made offerings to Paduma Tathāgata.

Seeing this, Jīvaka thought to himself, "How can I, in the future, make offerings to the Tathāgata like this physician?"

With this thought in mind, for seven days he made offerings to the Tathāgata. Then he went up to the place where the Buddha was, bowed his head to the Buddha's feet, and told him, "In a future life I wish to become a great physician and make offerings to the Buddha, just as this physician does, in no way different." After expressing his wish, he paid his respects to the Buddha and went home.

At the end of Jīvaka's life, he was immediately born into a heavenly realm. When the merit of his heavenly existence had been depleted he was born into the human world. In this way, after several lifetimes, he was born in the time when Sakkamuni appeared in this world. Guided by his aspiration, he did not study any other skill but medicine.

Question: The reason Jīvaka had learned the art of medicine so well is that when he was studying with a teacher, the *deva* king Sakka observed that if Jīvaka mastered the art of medicine, he would certainly make offerings to the Buddha. Therefore the *deva* king Sakka transformed himself and entered the body of Jīvaka's teacher, and in this way he instructed Jīvaka. Within seven months Jīvaka completely mastered the art of medicine. After seven months

had passed, the *deva* king Sakka instructed him further. Jīvaka mastered the art of medicine in seven years, and then returned to his own country.

Why did Jīvaka treat patients on his way home? Because his teacher thought to himself, "This is a prince. He does not lack wealth. If he goes straight back to his own country, he will not realize what I have done for him."

With this thought in mind he gave [Jīvaka] old and worn robes, and did not give him any food. Jīvaka took leave of his teacher and set off on his journey. On the way, because he was hungry and thirsty, as he was passing through a certain village he asked the villagers whether anyone was ill in any family there.

"In such and such wealthy family someone is ill," the villagers replied. At once he cured the person who was ill, and received many treasures in return.

"I have received these precious objects," Jīvaka thought to himself, "by curing only one person who was ill. If I cure many, I will receive countless treasures. All this I have received is due to my teacher's favor."

A gift should be accepted only within one of fifteen places: first, the boundary of an ordination hall; second, the boundary of an area; third, the boundary of a place designated for the communal observance of *uposatha;* fourth, the boundary of a place where no robes are missing; fifth, the boundary of a place with benefits; sixth, the boundary of a town; seventh, the boundary of a village; eighth, the boundary of a city; ninth, the boundary of a designated area; tenth, a boundary determined by throwing water; eleventh, the boundary of the surrounding countryside; twelfth, the boundary of a nation; thirteenth, the boundary of a kingdom; fourteenth, the boundary of an island; and fifteenth, the boundary of Cakkavāḷa.

Now you must know about these fifteen types of boundaries.

"*The boundary of an ordination hall*"—This has already been explained above.

"*The boundary of an area* [*of movement*]"—Robes are distributed either in the lecture hall or the dining hall. Suppose strong men throw stones, one by one. The area, whether large or small, that is established by the distance these
794b stones are thrown is included within its boundaries. *Bhikkhu*s who enter this area are all entitled to a share of it. This is called "the boundary of an area."

"*The boundary of a place designated for the communal observance of uposatha*"—All *bhikkhu*s who enter the boundary of an area designated

for the *uposatha* ceremony are entitled to a share of it. This is called "the boundary of a place designated for the communal observance of *uposatha*."

"*The boundary of a place where no robes are missing*"—All *bhikkhu*s who enter the boundary of a place where no robes are missing are entitled to a share of it. This is called "the boundary of a place where no robes are missing."

"*The boundary of a place with benefits*"—When a king or his high ministers prepare places where *bhikkhu*s can stay, or within a boundary of ten *yojana*s they set up a pillar or signpost saying that any offering made within these bounds belongs to all the *bhikkhu*s. This is called "the boundary of a place with benefits."

"*The boundary of a town*"—So named because it has a market. This is called "the boundary of a town."

"*The boundary of a village*"—If it has no market, it is called "the boundary of a village."

"*The boundary of a city*"—It demarcates a metropolis, so it is called "the boundary of a city."

"*The boundary of an area set aside for religious practices*"—This is the boundary of a forest.

"*A boundary determined by throwing water*"—This is the boundary of a boat.

"*The boundary of the surrounding countryside*"—This is the boundary of the areas to the east and west of a city. This is called "the boundary of the surrounding countryside."

"*The boundary of a country*"—That is, the boundary of a nation.

"*The boundary of a kingdom*"—The area governed by one king. This is called "the boundary of a kingdom."

"*The boundary of an island*"—An island within the ocean. This is called "the boundary of an island."

"*The boundary of Cakkavāḷa*"—The boundary of the ring of iron mountains that encircles the world.

If a person says "I will make a gift to the sangha of a bounded area," the gift belongs to the sangha that occupies that area; the sangha that occupies an area designated for *uposatha* cannot obtain a share of it.

If a person says, "I will make a gift to the sangha to those within the boundary of this area," then those who are within its boundary that is determined by the distance that stones are thrown can obtain a share of it.

If a person says, "I will make a gift to those within the boundary of an area designated for the communal observance of *uposatha,*" then those within the boundary of the area designated for sharing benefits can also obtain a share of it.

If a person says, "I will make a gift to the sangha within the boundary of a place where no robes are missing," then both those who are within the boundary of an area designated for the communal observance of *uposatha* and those within the boundary of an area designated for sharing benefits can also obtain a share of it. The only exception is that if they are within the boundary of a town that is included within the boundary of an area designated for *uposatha,* they cannot obtain a share of it.

If a person says, "I will make a gift to those who are within the boundaries of a town," then those who are within the boundary of an area designated for *uposatha* that is within the boundary of that town can obtain a share of it, whether they are many or few.

If a person says, "I will make a gift to those who are within the boundaries of a village," and the boundary of an area designated *uposatha* as well as several smaller bounded areas are included within it, all those within these areas can obtain a share of it.

If a person says, "I will give a gift to those within the boundary of a city," everyone in that city can obtain a share of it.

If a person says, "I will make a gift to those within the boundary of a certain area of the forest," those who are within its boundary can obtain a share of it, while those in other bounded areas cannot.

If a person says, "I will make a gift to those within a boundary that has been determined by throwing water," then those who have entered its boundary can obtain a share of it, while those in other bounded areas cannot.

If a person says, "I will make a gift to those within the boundary of the surrounding countryside," then those inside bounded areas that are within the boundary of the surrounding countryside can also obtain a share of it.

If a person says "I will make a gift to those within the boundary of a country," then those who are within the boundary of a particular city can also obtain a share of it.

If a person says "I will make a gift to those within the boundary of a kingdom," then all the members of the sangha who are within the boundaries of all the cities governed by that one king can obtain a share of it.

If a person says "I will make a gift to those within the boundaries of Sīhaladīpa and Jambudīpa," that gift should be made to the sanghas of the two islands, and should be divided equally regardless of the number of members in each sangha, whether they are many or few. If Jambudīpa has only five members and Sīhaladīpa has one hundred thousand, even then the gift should 794c
be divided in half and shared equally between the two.

If a person says "I will make a gift to the sangha that is within the boundary," the *bhikkhu*s should ask him for clarification: "There are many bounded areas. For which one do you intend the gift?" Suppose he replies, "I do not know," and merely says, "I make the gift to the sangha that is within the boundary." Then all the sanghas within the boundary of that place, whether there are many or few, can obtain a share of it. *Bhikkhu*s who reside elsewhere but belong to that bounded area can also obtain a share of it. If they receive objects as gifts where they reside, they should also share whatever they obtain with those who belong to the same bounded area.

Suppose the sangha receives a gift, and the donor says, "This gift is for the sangha." In this case the sangha should ring the chime to gather the sangha together, and those who come in response to it will obtain a share of the gift.

Suppose a benefactor brings robes as a gift to the sangha. He gives the gift to a *bhikkhu,* and the *bhikkhu* who has received it then says, "I should obtain this gift." This is not the proper way to receive a gift. What is the proper way to receive a gift? When [a *bhikkhu*] receives a gift, he should ring the chime to gather the sangha together. When its members have assembled, he should paint the fabric with a yellow substance to mark each member's portion. He cannot cut the robes [into pieces]. Then he should indicate the share for each person, beginning with the most senior *bhikkhu,* saying, "This share belongs to the most senior *bhikkhu*. Will you take it, venerable sir?"

"I will not take my share," the most senior *bhikkhu* replies. "I give it to you, O friend."

In this manner, proceeding with the second most senior *bhikkhu,* the third most senior *bhikkhu,* and so forth, each says, "I will not take my share. I give it to you, O friend." The *bhikkhu*s at the most junior levels do the same.

Then this *bhikkhu* is permitted to take possession of the gift. This is called the "proper way to receive a gift."

If only one *bhikkhu* is present when a benefactor brings the robes as a gift, this *bhikkhu* must ring the chime to gather the sangha together. If *bhikkhu*s come in response, he must share the robes with them. If no *bhikkhu* comes to receive his share, then the first *bhikkhu* should think and say aloud that he alone will receive the gift.

If a benefactor makes a gift to the sangha, a *bhikkhu* who has taken up the practice of wearing only discarded rags is not permitted to accept it.

If a person enters a monastic residence and makes a gift to the sangha, he should ring the chime to gather the members of the sangha. If *bhikkhu*s from outside the boundaries of that residence enter in single file, lined up close together in a row, even up to a hundred *yojana*s long, then all of them—from the first person to enter the boundary of that place to the last one—can obtain a share of it. Why? Because the *bhikkhu*s are lined up in an unbroken row. Therefore all can obtain a share.

If a person makes a gift to both sanghas, then regardless of the number of members each has, whether many or few, it should be split equally between the two sanghas. If there are a hundred *bhikkhunī*s and only one *bhikkhu,* it should still be split evenly between them. If there are a hundred *bhikkhu*s and only one *bhikkhunī,* it should still be split evenly between them.

If a person makes a gift to the sangha of bags for almsbowls, bags for leather shoes, or bags for water strainers, needles, knives, staffs, or fans, a *bhikkhu* who has taken up the practice of wearing only discarded rags is still permitted to accept the gift.

If a donor brings objects as a gift and gives them to one *bhikkhu,* and then says, "I make a gift to the sangha," that *bhikkhu* can take only his share according to his seniority in the sangha, and no more.

If a person makes a gift that is meant for a buddha image, and for the *bhikkhu*s and *bhikkhunī*s, what share is given to each? They should divide it in half. One half is given to the buddha image, and the other is divided equally between the *bhikkhu*s and *bhikkhunī*s.

If a person makes a gift to many *bhikkhu*s, a teacher, and a buddha image, how should the gift be divided? Equal shares are given to the buddha image, the teacher *bhikkhu,* and all the other *bhikkhu*s.

If a person brings food and drink as a gift to a buddha image and to the sangha, and he places it in bowls before the buddha image and then departs, who is to receive the food placed before the buddha image? If there is a 795a
bhikkhu who takes care of the buddha image, he receives it. If no *bhikkhu* takes care of the image but a householder does, he is to receive the gift.

If a benefactor makes a gift to the sangha upon completion of the rainy season retreat, then those who have participated in the later retreat cannot obtain a share, nor can those who have broken the continuous observance of the retreat.

During the winter, if a benefactor says that he will make a gift to those monks who have completed the retreat, then all those who have completed the retreat, whether in the earlier or later group, can obtain a share. The only exception is those who have broken the continuous observance of the retreat. They cannot obtain a share.

If a person says that he is making a gift to such-and-such residence in such-and-such monastery, the gift is distributed according to the benefactor's request.

If a person says that he is making a gift to the monks who observe the retreat, then regardless of whether they have participated in the retreat in the earlier or later group, or have broken its continuous observance or not, all of them can obtain a share.

If a benefactor makes a gift to those who have entered the retreat in the month of Kattikā (October-November), then those who have entered the retreat later can obtain a share, while those who have entered it earlier cannot.

During the spring, if a person makes a gift to the monks who observe the retreat, he should be asked whether he is offering it to those who have already completed the retreat or those who have yet to enter it. If he replies that he is offering it to the monks who have yet to enter the retreat, then those who have yet to enter it can obtain a share of the gift.

Suppose a *bhikkhu* tells a benefactor that he faces the threat of robbery in the future and it is not possible to protect his gift. If the benefactor instructs him about how to distribute it, then it can be divided and distributed according to his wishes.

If a benefactor says, "If you partake of my offering of food, I will make a gift of robes to you," then those who do not eat the food cannot obtain the robes.

"*Then I will make a gift to you of medicine*"—This statement is to be understood in the same way as the previous one.

"*A designated gift*"—The designated person can obtain it.

Here ends the section on robes.

The section on medicine.

"*Rubatuoluo* rice"—This is cooked millet.

"*Xiubu*"—A green bean soup.

"*Jiluo*"—These are bamboo shoots.

"*Nanou*"—This is an unknown foreign medicine.

"*Khajjani*"—All fruits. This is called "*khajjani*."

"*Harītaka*" (yellow myrobalan)—As large as the jujube fruit. Has a tart and bitter flavor. Taken as a purgative.

"*Vibhītaka*" (beleric myrobalan)—Shaped like a peach pit. Has a sweet flavor. Taken as a cough remedy.

"*Āmalaka*" (emblic myrobalan)—Emblic myrobalan is available in the province of Guangzhou. It is pendant-shaped, with large seeds.

"*Zhiduoluo* medicine"—This is the name of a foreign medicine.

"*Kappāsapaṇṇa* (cotton) medicine"—This is the name of a foreign medicine.

"*Goṭhaphala*"—This is mustard seed.

"*Hingu*" (asafoetida)—A foreign medicine. An antidote to poison. Does not exist in China.

"*Kajjala*"—Smoke medicine.

"*Rajana*"—This is a red mineral.

"Collyrium"—*Añjana* (ointment).

"*Rasañjana*"—An ointment derived from earth.

"*Sotañjana*"—An ointment derived from water.

"*Nāga*"—Has a long body and no feet.

Eating the flesh of a lion, elephant, horse, snake, or dog is not permitted;
795b their hides and hair also cannot be used. A *bhikkhu* who receives any kind of meat should ask about its origins. Not asking is a *dukkaṭa* offense.

"*Suṃsumāra*"—A crocodile found on the outskirts of Guangzhou province.

"Black *phāṇita* (molasses)"—Sugar cane syrup. Hard as stone. This is called *phāṇita*.

"*Quieni*"—This is honey.

"*Wubotuoboni*"— "*Poni*"—A light, sweet sugar cane syrup.

How are separate rooms linked together to create a storehouse (*kappiya-kuṭī*)?

When a *bhikkhu* erects a pillar, he first digs a pit and brings the pillar over to it. The *bhikkhu*s then grasp the pillar and lift it up, saying, "We are building a monastery for the sangha." They repeat this statement three times. When they have done so, another pillar is erected. The second, third, and fourth pillars should be erected with this declaration. If such a declaration is made for one pillar, the residence is permissible for use.

How is such a residence rendered permissible for use? *A bhikkhu* should invite the donor of the residence and say, "This residence has not yet been rendered permissible for use. Please render it permissible for the sangha's use." The benefactor utters the following words, "I make a gift to the sangha of this residence, which is permissible for use. Please accept and use it as you wish." In this way it becomes a residence that is permissible for use.

If a room is built first but has no donor, then how is it to be rendered permissible for use? If there are older residents in the town, they should be invited to the place and the following request should be made, "This residence has not yet been rendered permissible for use. We request that you stand in as its donor to render it permissible." If the donor does not understand the request, a *bhikkhu* should instruct him to say the following, "This residence is permissible for use, and I make a gift of it to the sangha. Please accept and use it as you wish." Then the residence is at once rendered permissible for use. The sangha can accept and use it, and can store food and drink there as needed. No offense has been committed even if food was previously kept overnight or cooked there.

"*Jambu fruit*"—Shaped like a large melon, it is purple in color and has a sweet-and-sour taste.

"Water lily root (*sāluka*)"—This is a root like that of the blue lotus (*uppala*) or white lotus (*kumuda*). When pounded in a mortar it produces a clear juice, which then turns crystal clear. This is called "water lily root juice."

"*Phārusaka*"—This resembles mango fruit.

It is permissible to make juices from all kinds of tree fruits, even outside of the hours during which eating is permitted, except for the seven kinds

of grains, which are not permissible for this use. It is permissible to make tea from all kinds of leaves, even outside of the hours during which eating is permitted, except for vegetables, which are not permitted for this use. It is permissible to make tea out of all kinds of flowers, even outside of the hours during which eating is permitted, except for the juice of the honey tree (*madhuka*).

Among all tree fruits, palm tree fruit, coconut, jackfruit, breadfruit, gourd, and melon are the only six kinds that are not permissible to use for making tea outside of the hours during which eating is permitted. Neither are any types of beans permissible for this use.

"*Water container*"—Must be a container made of wood, clay, or iron; no other material is permissible for this use.

If a person has his own seeds but the land belongs to the sangha, half of the yield should be given to the sangha. If a person has his own land but the sangha provides the seeds, half of the yield should be given to the sangha.

Here ends the section on medicine.

End of Fascicle Seventeen of *The All-pleasing: A Commentary on the Rules of Discipline*

Fascicle Eighteen 795c

The section on *kaṭhina* robes.

Question: How many people can receive *kaṭhina* robes?

[Answer:] A minimum of five people who have observed the earlier retreat can obtain a *kaṭhina* robe. Those who have not completed the entire retreat, or who have observed the later retreat, cannot obtain one. Also, those who have separate dwellings cannot obtain one.

If fewer than five people are present at a particular monastic residence, they can call upon members of the sangha from another monastery to complete the necessary number of recipients for obtaining robes. Guest *bhikkhu*s who are present there, however, cannot obtain one.

In a certain residence, if there are four *bhikkhu*s and a novice who is about to conclude the retreat and receive initiation in the full set of precepts, he can be counted as one of the requisite five who will receive a *kaṭhina* robe. A person who has recently taken the precepts can also receive a robe. The same applies in the case of one *bhikkhu* and four novices who have recently taken the precepts.

In a certain residence, if five or more *bhikkhu*s are present but none of them knows how to properly receive *kaṭhina* robes, they are permitted to invite a *bhikkhu* from elsewhere who knows the proper procedure and let him perform the official act of accepting the *kaṭhina* robes. Such a *bhikkhu* is permitted to perform the official act but cannot himself receive a robe or obtain any share in the robes.

The Dhamma Teacher asks: What kind of person can donate *kaṭhina* robes to the sangha?

Answer: The sangha can accept *kaṭhina* fabric for making robes from seven kinds of people, as well as from *deva*s.

If a person who does not understand how to make a *kaṭhina* robe comes and inquires about this matter, a *bhikkhu* should teach him how to make one.

If a person offers fabric for great robes, outer robes, and inner robes, a *bhikkhu* can accept the fabric for each kind in order to prepare *kaṭhina* robes.

On the sixteenth day of the month, at the first light of dawn, the donor should cut the swaths of fabric meant for *kaṭhina* robes and present them to the sangha.

Then the *bhikkhu*s should tell the donor of the fabric, "We need needles, thread, and dye to make the robes, and also many *bhikkhu*s to do the work." Hearing this, the benefactor should make offerings of food and drink for the *bhikkhu*s who are to make the robes.

To accept fabric for *kaṭhina* robes for the sangha, a *bhikkhu* should know how to receive and make use of the fabric properly. If it is to be cut into pieces, he should first have it washed and then give it to several *bhikkhu*s to be cut and stitched together. That same day the fabric should be dyed and rendered permissible for use by marking it. Only then should it be accepted.

If many laypeople send *kaṭhina* robes, only one *bhikkhu* should accept them. Others should obtain a share of the robes by means of an official act of the sangha.

When the sangha has received a *kaṭhina* robe, to whom is it given? It should be given to a *bhikkhu* whose robes are worn out. If there are many *bhikkhu*s with worn-out robes, it should be presented to the oldest among them. If there is no one who is the oldest, the robe should be presented to the one who has spent the most number of years as a *bhikkhu*. It should not, however, be given to anyone who is greedy.

The Buddha told the *bhikkhu*s, "You should carry out the official procedure for *kaṭhina* robes in this way."

796a The Vinaya says, "If a robe is not yet completed, all the *bhikkhu*s should be called upon to complete it. No one is permitted to speak about his own virtues in such a way that his words will become an obstacle to completing the robe. The exception is if someone is ill."

The Dhamma Teacher says: Why must the members of the sangha be so careful with regard to the *kaṭhina* robes? Because this act has been praised by all the buddhas.

Long ago there was a buddha named Padumuttara. He had a disciple named Sujāta who had not yet completed his *kaṭhina* robe. So Padumuttara Buddha, with sixteen thousand *bhikkhu*s surrounding him, completed the *kaṭhina* robe together with his disciple.

"*A bhikkhu who holds the robe*"—He discards his old upper robe and upon receiving a new one says, "I now accept this *kaṭhina* robe." He repeats this statement three times. After doing so, he holds the robe, places it on his body with his right shoulder uncovered, and goes before the most senior monk present.

Standing before the sangha with his palms joined together in a gesture of respect, he says, "Venerable sir, I officially take possession of this *kaṭhina* robe that belongs to the sangha. I pray that the sangha will give its consent."

The most senior monk, rising from his seat with his right shoulder uncovered, presses his palms together in a gesture of respect, faces the sangha and says, "This revered *bhikkhu* officially takes possession of a *kaṭhina* robe belonging to the sangha. I am pleased to give my consent."

The other *bhikkhu*s, even down to the most junior among them, repeat these words.

The *bhikkhu* does not accept a *kaṭhina* robe belonging to the sangha, or a *kaṭhina* robe belonging to a particular group [of *bhikkhu*s]. For him to take possession of a *kaṭhina* robe, the sangha or group of *bhikkhu*s has to be pleased to give its consent. Only then does his taking possession of the *kaṭhina* robe become valid.

Suppose a person has three robes and gives them to the sangha as *kaṭhina* robes, saying, "Whoever is going to use these *kaṭhina* robes will possess all three of them." In accordance with the donor's words, all these robes should be given to the one who takes possession of them. The other members of the sangha cannot receive them.

When a *kaṭhina* robe is completed, those who belong to the sangha may obtain other gifts. A *bhikkhu* who has received a *kaṭhina* robe may obtain a share of inexpensive objects received as gifts, but valuable objects belong to the sangha of the four directions.

If there are many monastic residences within the boundary of an area designated for the collective observance of the *uposatha* ceremony, a *bhikkhu* cannot receive a *kaṭhina* robe separately. All the *bhikkhu*s should gather together in harmony and follow the official procedure for receiving a *kaṭhina* robe.

*Bhikkhu*s are not permitted to sew such a robe in an ordinary manner, but should stitch it with a needle.

Suppose a *bhikkhu* who has robe material that has not yet been prepared as a *kaṭhina* robe takes it outside of the boundaries of his residence before the robe is completed. "*Outside of the boundaries*" means "to other monasteries."

The Dhamma Teacher says: Having already received the *kaṭhina* robe, why does he go outside of the boundaries of his residence? Because he seeks a comfortable place to stay.

"*Decides not to return*"—Suppose a *bhikkhu* who has traveled outside the boundaries of his residence finds that his new dwelling has pleasant rooms, or he meets many acquaintances there, so he decides not to return to his original residence. In this case he loses not only his original place of residence but also the merit robe he has obtained. The remaining phrases are explained in the Vinaya. If he thinks, "I will not make the robe or go back," with this thought he loses both his residence and his merit robe.

"*He makes the robe and then loses it*"—"*The robe he has made*"—He first loses his place of residence, and later also his merit robe.

"*Hears that it is lost*"—He first loses his merit robe, and later his place of residence.

796b "*Abandoning all expectations*"—He first loses his place of residence, and later he abandons all expectation of gain, but then obtains what he was not expecting. These phrases are a transition between what comes before and after them. Many phrases are expressed here but they have no deep meaning. They are explained in detail in the Vinaya.

Here ends the section on *kaṭhina* robes.

If a *bhikkhu* is undergoing the disciplinary penance of living apart from the sangha and another person asks to receive the precepts from him, he is permitted to interrupt his act of penance for this purpose, and then resume it afterward.

When he temporarily gives up his act of penance, he should say, "I am now giving up my temporary suspension." He repeats this statement three times.

Suppose a *bhikkhu* is living separately because he is observing a *mānatta* penance, and during this period all the *bhikkhu*s depart and no one remains with him. Yet he thinks to himself, "When the *bhikkhu*s come, I will tell them that if I do not speak to them for six days, I will be absolved of my offense."

If many *bhikkhu*s are coming and going at the monastery so that it is difficult to make this statement to them, he is permitted to give up his act of penance during the daytime. Before dawn the following day he should go out of the boundaries of the monastery with four or five other *bhikkhu*s, further than a stone can be flung two times in succession beyond its boundaries. There he should resume his act of penance and tell the members of the sangha, "I am observing a *mānatta* penance."

If some days have already passed since he began the penance but additional days remain before he completes it, and any *bhikkhu* is still present within the boundaries of the monastery, he should go to him and tell him that he is observing the penance. If he does not do so, he loses one of the nights that he has already completed. When he has completed the penance, if the *bhikkhu*s who first escorted him return to the monastery, he should keep one of them with him until dawn the following morning so that he can complete the act of penance in his presence. Then he should go back into the monastery with that *bhikkhu.* As explained above, according to the Dhamma, by completing the period of six nights of penance he can be absolved of his offense. The procedure for being absolved of an offense has been already explained in the original Vinaya text. Therefore it is not explained here.

At that time, in Kosambī, two *bhikkhu*s lived at a certain residence. One was a Vinaya master and the other was a Sutta master. The Sutta master entered the lavatory and, after using the water jar for washing, left some water in it and covered it with a lid.

When the Vinaya master later entered the lavatory he saw some water left in the jar, and he asked the Sutta master, "Who went into the lavatory, left water in the jar, and covered it with a lid?"

"I did," the Sutta master replied.

"Did you notice any sign of an offense in your actions?" said the Vinaya master.

"I really did not notice any sign of an offense," the Sutta master replied.

"You have become guilty of a *dukkaṭa* offense," said the Vinaya master.

"If I have committed a *dukkaṭa* offense, I regret that I have done so," said the Sutta master.

"Did you do it deliberately?" said the Vinaya master.

"I did not do it deliberately," said the Sutta master.

"If you did not do it deliberately, then you are not guilty," said the Vinaya master.

The Sutta master heard the Vinaya master say that he had not committed any offense.

The Vinaya master returned to his room and told his disciples, "The Sutta master does not know what is an offense and what is not." When his disciples had heard their master's words, they told the Sutta master's disciples, "Your master does not know what is an offense and what is not."

When his disciples heard these words, they reported to their master what the others had said.

796c The Sutta master told his disciples, "This Vinaya master first said that I was not guilty of an offense, but now he says that I am guilty. He is lying." The Sutta master's disciples, having heard what their master said, told the Vinaya master's disciples, "Your teacher has committed the offense of lying."

When the Vinaya master's disciples hear what they had said, they reported the matter to their master. Consequently a great dispute arose between the two masters. The Vinaya master later triumphed over the Sutta master, as he gathered the members of the sangha together and pointed out to them the offense that the Sutta master had committed. Then he raised the subject of the Sutta master undergoing an official act of penance for his offense.

Therefore the original Vinaya text says, "In the sangha assembly he raised this matter of the offense."

Question: Why did the Buddha arise from his seat and, without addressing the *bhikkhu*s, use his supernormal power to travel to the city of Sāvatthi?

Answer: Had the Buddha stayed with the sangha and decided the matter, those who agreed with his decision would have been elated, while those who did not would have said, "The Buddha favored the other group." They would have slandered him, saying, "He goes by his likes and dislikes." As a result of slandering the Buddha they would have fallen into hell after death. Therefore the Buddha arose from his seat and departed without deciding the matter.

Here ends the section on Kosambī.

The section on Campeyya requires no explanation.

A mutual dispute must be resolved by means of two Vinaya procedures: that of speaking face-to-face (*sammukhāvinaya*) and that of deciding a matter by majority opinion (*yebhuyyasikā*).

The Vinaya procedure of recollection (*sativinaya*)—This procedure is appropriate for anyone from *bhikkhu*s whose defilements have been completely destroyed to nonreturners, but not for ordinary people.

The Vinaya procedure of "*deciding a matter by majority opinion*"—In various places many people seek a *bhikkhu* who knows the Dhamma to settle a dispute in their presence. This is called the Vinaya procedure of "deciding a matter by majority opinion."

"*Mātikā*"—This refers to the two divisions of the *Pātimokkha*.

If a matter is to be resolved by using tally sticks but many *bhikkhu*s obtain unlawful tally sticks, the sangha should collect all tally sticks and proclaim that the vote will be conducted again the following day.

In the meantime, *bhikkhu*s should seek companions who follow the Dhamma. If a senior monk takes an unlawful tally stick, the *bhikkhu* who is distributing the tally sticks should whisper into his ear, "Venerable sir, you are the most senior *bhikkhu* here. Why do you take an unlawful tally stick? You should take a lawful one."

Here ends the section on the seven methods for resolving disputes.

The section on *bhikkhunī*s.

Why did the Buddha not permit women to renounce the world? Because he revered the Dhamma. He knew that if he had allowed them to be ordained and renounce the world, the true Dhamma would have lasted only five hundred years. Therefore he prescribed the eight precepts for *bhikkhunī*s, which restored the true Dhamma and allow it to last for a thousand years.

The Dhamma Teacher says: After a thousand years, will the Buddha-Dhamma disappear entirely?

Answer: No, it will not disappear entirely. In the first thousand years after the Buddha's *nibbāna,* some people will attain the three kinds of transcendent knowledge. In the next thousand years, people will become *arahant*s who have eliminated all desire, but none will attain the three kinds of transcendent knowledge. In the thousand years after that, people will only attain the stage of nonreturner. In the thousand years after that, people will only attain the stage of once-returner. In the thousand years after that, people will only attain the stage of stream-winner in their training in the Dhamma. For the first five thousand years after that people will still attain the path, but in the next five thousand years people will train but none will attain the path.

After a period of ten thousand years the Buddhist scriptures will disappear entirely, and there will only remain those who shave their heads and wear ochre robes.

797a Here ends the section on *bhikkhunī*s.

Valuable objects cannot be divided up. Fields, ponds, or wells belonging to the sangha cannot be sold to obtain other objects, except by means of exchange. The sangha can neither divide up objects like beds, mats, or vessels, nor sell them, except by means of exchange.

Tubes of collyrium, ear-cleaning tools, combs, needles and thread, small razors, door hooks, locks, staffs, small posts, and iron tools can be divided up. No other kinds of tools can be divided up, except axes used to cut tooth-cleaning twigs, small knives, leather shoes, and umbrellas, all of which can be divided up. If a person offers bamboo, grass, or land as a gift, it cannot be divided up. If a person makes a gift of medicine, however, it can be divided up. Boxes cannot be divided up. If a person makes a gift of implements to be used in a *bhikkhu*'s dwelling, none of these objects can be divided up except tubes for storing oil.

Here ends the section on proper conduct.

The elder Sāriputta questioned Upāli about the section of the Vinaya that concerns removing taints. Sāriputta asked Upāli the following questions:

> How many offenses are committed with the body?
> How many are committed through speech?
> How many are committed by concealing actions?
> How many are committed through mutual physical contact?

Upāli answered Sāriputta with a verse:

> Six offenses are committed with the body,
> Another six through speech,
> Three by concealing actions,
> And five through physical contact.

The second question:

> How many offenses occur at sunrise?
> How many involve up to three admonitions?

How many of the eight matters [concerning nuns] are mentioned here?
How many things characterize the whole collection?

Answer:

Three offenses occur at sunrise,
Two kinds involve up to three admonitions;
Among the offenses, one of the eight matters is mentioned here,
And one thing characterizes the whole collection.

The third question:

How many aspects of the Vinaya
Did the Tathāgata specify?
How many grave offenses are there in the Vinaya?
And how many involve concealing a serious offence?

Answer:

Two characteristics of the Vinaya
Were specified by the Tathāgata.
There are two grave offenses in the Vinaya
And two involve concealing a serious offense.

The fourth question:

How many offenses are committed among villages?
How many have to do with crossing a river?
Eating how many kinds of meat results in a *thullaccaya* offense,
And how many in a *dukkaṭa* offense?

Answer:

Four offenses are committed among villages,
And four have to do with crossing a river.
Eating one kind of meat results in a *thullaccaya* offense
And eating nine other kinds, in a *dukkaṭa* offense.

The fifth question:

How many verbal offenses are committed at night?
How many verbal offenses are committed by day?

How many offenses involve giving a gift?
How many involve receiving one?

Answer:

Two verbal offenses are committed at night
And two other offenses are committed by day;
797b Three offenses involve giving a gift,
And four others involve receiving one.

The sixth question:

How many offenses call for voluntary confession?
How many require official absolution?
For how many, once committed, is repentance of no use,
As the Tathāgata specified?

Answer:

Five offenses can [be absolved through] confession,
And six require official absolution.
For one offense, once committed, repentance is of no use,
As the Tathāgata specified.

The seventh question:

How many grave offenses are in the Vinaya?
How many physical-verbal offenses did the Buddha explain?
How many grain extracts can be taken at improper times?
How many agreements are there for a motion followed by three votes?

Answer:

There are two grave offenses in the Vinaya,
And two physical-verbal offenses;
One kind of grain extract can be taken at improper times,
And there is one agreement for a motion followed by three votes.

The eighth question:

How many *pārājika* offenses are there?
How many grounds are there for living in harmony?
For how many offenders are interruptions permitted in counting nights of penance?
And how many rules are prescribed that concern "two fingers"?

Answer:

There are two *pārājika*s,
And two grounds for living in harmony.
For two offenders interruptions are permitted in counting nights of penance,
And two rules are prescribed that concern "two fingers."

The ninth question:

How many kinds of rules concern physical beatings?
How many concern breaking the unity of the sangha?
How many concern first offenders?
And how many concern official declarations?

Answer:

Two kinds of rules concern physical beatings,
And two causes lead to breaking the unity of the sangha.
Two offenses concern first offenders,
And two concern official declarations.

The tenth question:

How many offenses concern killing living beings?
How many kinds of grave offenses involve speech?
How many involve mocking words?
And how many concern acting as a matchmaker?

Answer:

Three offenses concern killing living beings,
Three grave offenses involve speech.

Three also involve mocking words,
And three concern acting as a matchmaker.

The eleventh question:

How many kinds of people can receive full initiation?
How many offenses are committed by groups?
How many offenses result in permanent expulsion?
And how many people are initiated with a single utterance?

Answer:

Three kinds of people cannot receive full initiation,
Three offenses are committed by groups.
Three offenses result in permanent expulsion,
And three people are initiated with a single utterance.

The twelfth question:

How many offenses have to do with precepts concerning theft?
How many with precepts concerning sexual misconduct?
How many offenses involve cutting off,
And how many are due to discarding?

Answer:

Three offenses have to do with precepts concerning theft,
Four with precepts concerning sexual misconduct,
Three offenses also involve cutting off,
And three are due to discarding.

797c The thirteenth question:

Of the precepts about instructing *bhikkhunī*s,
How many have to do with *pācittiya* and *dukkaṭa* offenses?
How many concern the newly ordained?
And how many concern robes?

Answer:

In the section with precepts about instructing *bhikkhunī*s
There are *pācittiya* and *dukkaṭa* offenses;

The Buddha described four as concerning the newly ordained;[55]
Two kinds of offenses concern the giving of robes.

The fourteenth question:

How many rules about *pāṭidesanīya* offenses
Did the Buddha prescribe for *bhikkhunī*s?
How many *pācittiya* and *dukkaṭa* offenses
Are involved in eating raw grains?

Answer:

The Buddha prescribed for *bhikkhunī*s
Eight rules about *pāṭidesanīya* offenses;
Rules about *pācittiya* and *dukkaṭa* offenses were prescribed
Concerning begging for raw grains as food.

The fifteenth question:

How many offenses are committed while walking?
How many while standing?
How many while sitting?
How many while lying down?

Answer:

Four offenses are committed while walking,
Four while standing,
Four while sitting,
Four while lying down.

The sixteenth question:

Of all *pācittiya* offenses, how many
That are not of the same type
Can be committed, not before or after each other,
But at the same time?

Answer:

Five *pācittiya* offenses
That are not of the same type

Can be committed, not before or after each other,
But at the same time.

The seventeenth question:

Of all *pācittiya* offenses, how many
That are not of the same type
Can be committed, not before or after each other,
But at the same time?

Answer:

Nine *pācittiya* offenses
That are not of the same type
Can be committed, not before or after each other,
But at the same time.

The eighteenth question:

Of all *pācittiya* offenses
Not of the same type
How many can be physically or verbally confessed at once,
As the Tathāgata specified?

Answer:

Five *pācittiya* offenses
Not of the same type
Can be verbally confessed at once,
As the Tathāgata specified.

The nineteenth question:

How many other *pācittiya* offenses
Not of the same type
Can be confessed through a verbal act of confession,
As the Tathāgata specified?

Answer:

Nine [other] *pācittiya* offenses
Not of the same type

Can be confessed through one verbal act of confession,
As the Tathāgata specified.

The twentieth question:

How many *pācittiya* offenses
Not of the same type
Are verbally confessed, 798a
As the Tathāgata specified?

Answer:

Five *pācittiya* offenses
Not of the same type
Are confessed by verbally naming them,
As the Tathāgata specified.

The twenty-first question:

How many *pācittiya* offenses
Not of the same type
Are confessed by giving their characteristics,
As the Tathāgata specified?

Answer:

Nine *pācittiya* offenses
Not of the same type
Are confessed by giving their characteristics,
As the Tathāgata specified.

The twenty-second question:

How many offenses involve up to three admonitions?
How many concern food?
How many are committed during meals?
How many are committed because of food?

Answer:

Three offenses involve up to three admonitions,
Six concern food,

Three are committed during meals
And five are committed because of food.

The twenty-third question:

All offenses that involve up to three admonitions
Are how many instances in total?
How many offenses are based on questions,
And how many kinds of people are linked to legal disputes?

Answer:

All offenses that involve up to three admonitions
Are five instances in total;
Five offenses involve skillful answers,
And five kinds of people are linked to legal disputes.

The twenty-fourth question:

And for how many offenses are there investigations?
How many are legally settled?
How many people are free of guilt,
And in how many ways are they virtuous?

Answer:

For five offenses there are investigations,
And five are legally settled.
Five kinds of people are undefiled,
And they are virtuous in three ways.

The twenty-fifth question:

How many physical offenses are committed at night?
How many are committed by day?
How many are committed through looking,
And how many through begging for alms?

Answer:

Two physical offenses are committed at night,
Two are committed by day,

One offense is committed through looking,
And one through begging for alms.

The twenty-sixth question:

In observing how many benefits
Should one confess before others?
And how many people are banished?

Answer:

In observing eight benefits
One should confess before others;
Three kinds of people are said to be banished,
And there are forty-three kinds of virtuous behavior.

The twenty-seventh question:

How many occasions are there for false speech?
How many last up to seven days?
How many *pāṭidesanīya* offenses are there?
And how many are absolved through confession?

Answer: 798b

There are five occasions for false speech,
Two that last up to seven days;
There are twelve *pāṭidesanīya* offenses,
And four that are absolved through confession.

The twenty-eighth question:

How many manifestations of false speech are there?
How many aspects of *uposatha* are there?
How many aspects are there of an errand?
And how many types of non-Buddhist behavior are there?

Answer:
There are eight manifestations of false speech,
Eight aspects of *uposatha*

An errand also has eight aspects,
And there are eight types of non-Buddhist behavior.

The twenty-ninth question:

How many statements are there in the act of initiation?
How many ways are there to rise and pay homage?
How many people should be offered seats?
And how many rules are there to instruct *bhikkhunī*s?

Answer:

Eight statements are made when someone receives full initiation,
There are eight ways to rise and pay homage.
Eight people should be offered seats,
And there are eight rules for instructing *bhikkhunī*s.

The thirtieth question:

To how many people should one not pay homage,
Or join one's palms together in respect?
How many ways are there to commit a *dukkaṭa* offense?
And how many robes are permissible for use?

Answer:

There are ten kinds of people to whom one should not pay homage,
Or join one's palms together in respect.
There are ten ways to commit a *dukkaṭa* offense,
And ten robes are permissible for use.

The thirty-first question:

How many faults in formal acts?
Did the Tathāgata specify?
That occurred at the Vinaya gathering in Campā?
Did all commit these transgressions?

Answer:

Twelve faults in formal acts were committed,
Which the Tathāgata specified

As having occurred at the Vinaya gathering in Campā.
All committed these transgressions.

The thirty-second question:

As to the questions you posed to me, venerable sir,
I have done my best to answer them all.
Each was answered at once,
Without a single doubt.

[Offenses are committed,] first, physically; second, verbally; third, physically and verbally; fourth, physically and mentally; fifth, mentally and verbally; and sixth, physically, verbally, and mentally.

"*Physical actions lead to six offenses*"—Beginning with the offenses of sexual misconduct, anger, and the like.

"*Speech leads to six offenses*"—Beginning with deception, false speech, and the like.

"*Concealing guilt leads to three offenses*"—First, if a *bhikkhunī* conceals a grave offense, she becomes guilty of a *pārājika* offense; second, if a *bhikkhu* conceals another's grave offense, he becomes guilty of a *pācittiya* offense; and third, if a *bhikkhu* conceals his own grave offense, he becomes guilty of a *dukkaṭa* offense. So it is said that "concealing guilt leads to three offenses."

"*Mutual physical contact leads to five offenses*"—First, if a *bhikkhunī* has physical contact with a male, she becomes guilty of a *pārājika* offense; second, if a *bhikkhu* has physical contact with a female, he becomes guilty of 798c
a *saṅghādisesa* offense; third, if a *bhikkhu* touches a woman's garment with his body, he becomes guilty of a *thullaccaya* offense; fourth, if a *bhikkhu* touches a woman's garment with his robe, he becomes guilty of a *dukkaṭa* offense; and fifth, if a *bhikkhu* touches another *bhikkhu* with his finger, he becomes guilty of a *pācittiya* offense. So it is said that "mutual physical contact leads to five offenses."

"*Three offenses that occur at sunrise*"—When one night, six nights, seven nights, ten nights, or a month have passed after an offense has been committed, at sunrise the next day that person becomes guilty of a *nissaggiya-pācittiya* offense; if a *bhikkhunī* stays alone overnight, at sunrise the next day she becomes guilty of a *saṅghādisesa* offense; and if a *bhikkhu* conceals his own offense, at sunrise the next day he becomes guilty of a *dukkaṭa* offense. These are called the "three offenses that occur at sunrise."

"*Two kinds of offenses involve up to three admonitions*"—One for *bhikkhu*s and the other for *bhikkhunī*s. When the precepts are recited the offender is admonished up to three times, and if he does not disclose his offense, he becomes guilty of a *dukkaṭa* offense. These are called the "two kinds of offenses that involve up to three admonitions."

"*All eight things in the Vinaya are offenses*"—In each case a *bhikkhunī* becomes guilty of a *pārājika* offense.

"*One thing characterizes the whole collection*"—The introduction to the *Pātimokkha* says, "If he recalls that he has committed an offense, he should disclose it." "Disclose" means to disclose an offense that falls into any of the five categories of precepts. Therefore it is said to be "one thing that characterizes the whole collection."

"*Specified by the Tathāgata*"—That is, he distinguished between light and grave precepts.

"*There are two grave offenses in the Vinaya*"—Physical acts and verbal acts.

"*There are two grave offenses in the Vinaya*"—They are *pārājika* and *saṅghādisesa*.

"*And two involve concealing a serious offense*"—*Pārājika* and *saṅghādisesa*.

"*Four offenses are committed among villages*"—Suppose a *bhikkhu* and a *bhikkhunī* promise each other that they will go away together. When the *bhikkhu* first sets off on the journey he becomes guilty of a *dukkaṭa* offense,
799a and when he reaches the boundary of a village he becomes guilty of a *pācittiya* offense. If the *bhikkhunī* has one foot inside the boundary but the other foot is still outside of it, she becomes guilty of a *thullaccaya* offense; when both of her feet have completely crossed the boundary she becomes guilty of a *saṅghādisesa* offense. These are called the "four offenses committed among villages."

"*Four offenses have to do with crossing a river*"—Suppose a *bhikkhu* and *bhikkhunī* promise each other they will go away together in a boat. When the *bhikkhu* first sets off on the journey he becomes guilty of a *dukkaṭa* offense; when he boards the boat he becomes guilty of a *pācittiya* offense. When the *bhikkhunī* has one foot in the boat and one foot still on shore she becomes guilty of a *thullaccaya* offense; and when both feet are in the boat

she becomes guilty of a *saṅghādisesa* offense. These are called the "four offenses that have to do with crossing a river."

"*Eating one kind of meat results in a thullaccaya offense*"—That is, human flesh. Eating nine other kinds of meat, including those of elephant, horse, dog, and the like, leads to a *dukkaṭa* offense.

"*Two verbal offenses are committed at night*"—If a *bhikkhunī* enters a dark room or a hidden place with a man and whispers in his ear, she becomes guilty of a *pācittiya* offense. If she walks with him a distance further than two cubits, she becomes guilty of a *dukkaṭa* offense. These are called the "two verbal offenses that are committed at night."

"*Two other offenses are committed by day*"—If a *bhikkhunī* is with a man in a hidden place, within a distance of two and a half cubits from him, she becomes guilty of a *pācittiya* offense. If she remains more than two and half cubits away from him, she becomes guilty of a *dukkaṭa* offense. These are called the "two other offenses that are committed by day."

"*Three offenses that involve giving a gift*"—If a *bhikkhu,* intending to kill a person, gives him poison as a gift, he becomes guilty of a *pārājika* offense. If he kills a nonhuman being in this way, he becomes guilty of a *thullaccaya* offense. If he kills an animal in this way, he becomes guilty of a *pācittiya* offense. These are called the "three offenses that involve giving a gift."

"*Four offenses that involve receiving a gift*"—Suppose a woman hands a *bhikkhu* a gift. If the *bhikkhu* grasps her hand, he becomes guilty of a *saṅghādisesa* offense. If a woman engages in the act of sexual intercourse with a *bhikkhu,* the *bhikkhu* becomes guilty of a *pārājika* offense. If a *bhikkhunī* who is not related to a *bhikkhu* gives him a robe as a gift, the *bhikkhu* becomes guilty of a *nissaggiya-pācittiya* offense. If a *bhikkhunī* with ulterior motives accepts food from a man whom she knows desires her, she becomes guilty of a *thullaccaya* offense. These are called the "four offenses that involve receiving a gift."

"*Five offenses can be absolved through confession*"—*Thullaccaya, pācittiya*, *paṭidesanīya, dukkaṭa,* and *dubbhāsita*. These are called the "five offenses that can be absolved through confession."

"*The sixth requires official absolution*"—*Saṅghādisesa*.

"*One offense for which repentance is no use*"—This is *pārājika*.

"*There are two grave offenses in the Vinaya*"—The first is *pārājika* and the second is *saṅghādisesa*.

"*The same is true of physical-verbal actions*"—The precepts that the Buddha prescribed do not extend beyond physical and verbal actions.

"*One kind of grain extract can be taken at improper times*"—That is, sour gruel (*sovīraka*) prepared from grain can be taken even outside the prescribed hours for eating. This is called the "one kind of grain extract that can be taken at improper times."

"*A fourfold official declaration with one proposal*"—This is the method for authorizing a *bhikkhu* to instruct *bhikkhunī*s.

"*There are two pārājikas*"—The first is for *bhikkhu*s and the second is for *bhikkhunī*s.

"*Two grounds for living in harmony*"—The first is for a *bhikkhu* to live in harmony with himself, and the second is for him to live in harmony with the sangha.

"*For two offenders interruptions are permitted in counting nights of penance*"—The first occurs during the penance of a temporary suspension
799b (*parivāsa*), and the second during the six-night period of *mānatta* penance.

"*Two rules are prescribed concerning 'two fingers'*"—The first concerns a *bhikkhunī* washing her private parts, and the second concerns the length of hair on a *bhikkhu*'s head, which cannot exceed that of two fingers.

"*Two offenses that concern physical beatings*"—If a *bhikkhunī* beats herself, she becomes guilty of a *dukkaṭa* offense. If she cries out when she does so, she becomes guilty of a *pācittiya* offense.

"*Two ways to break the unity of the sangha*"—The first is by an official act of the sangha, and the second is by holding up a tally stick.

"*Two offenses concern first offenders*"—The first is an offense committed for the first time by a *bhikkhu,* and the second is an offense committed for the first time by a *bhikkhunī*.

"*Two offenses concern official declarations*"—The first is a declaration followed by an official announcement, and the other is the declaration alone.

"*Three offenses concern killing living beings*"—A *bhikkhu* becomes guilty of a *pārājika* offense by killing a human being; he becomes guilty of a *thullaccaya* offense by killing a nonhuman being; and he becomes guilty of a *pācittiya* offense by killing an animal.

"*Three grave offenses involve speech*"—That is, inciting others to steal, inciting others to end their lives, and telling others that one has attained

the qualities of holy acuity. These are called the "three grave offenses that involve speech."

"*Three offenses also involve mocking words*"—If a *bhikkhu*, with a feeling of desire, mocks a woman's sexual organ or anus, in both cases he becomes guilty of a *saṅghādisesa* offense. If he mocks other parts of her body he becomes guilty of a *dukkaṭa* offense. These are called the "three offenses that involve mocking words."

"*Three offenses concern acting as a matchmaker*"—Upon receiving a message, a *bhikkhu* becomes guilty of a *dukkaṭa* offense; when he goes to convey the message, he becomes guilty of a *thullaccaya* offense; and when he returns with a reply, he becomes guilty of a *saṅghādisesa* offense. These are called the "three offenses that concern acting as a matchmaker."

"*Three kinds of people cannot receive full initiation*"—First, a person who cannot hear from a distance; second, a person who is missing any part of his body; and third, a person whose sexual organs are deficient in some way. A person who lacks robes or an almsbowl is included in the category of those who are missing parts of their bodies. Thirteen kinds of people with physical disabilities are included in the category of those whose sex organs are deficient.

"*There are also three offenses committed by groups*"—First, in the case of a separate group; second, in the case of a motion that is not carried out; and third, in the case of an official act that is not carried out. These are the "three offenses committed by groups."

"*Three offenses result in permanent expulsion*"—First, a *bhikkhunī* who falsely accuses another person of improper bodily contact, as in the case of the Mettiyabhummajakā *bhikkhunī;* second, a novice who ruins another novice by anally penetrating him; and third, a person who says that the act of sexual intercourse presents no obstruction to the path. These are called the "three offenses that result in permanent expulsion from the sangha."

"*Three people are initiated with a single official act*"—When three people are initiated in the precepts at the same time by means of one official act of the sangha. This is called "three [people initiated with a single official act]."

"*Three offenses have to do with precepts concerning theft*"—Stealing five *māsaka* coins is a *pārājika* offense. Stealing four is a *thullaccaya* offense. Stealing three or even one is a *dukkaṭa* offense. These are called the "three offenses having to do with the precept concerning theft."

"*Four offenses have to do with precepts concerning sexual misconduct*"—Sexual intercourse that involves a woman's sexual organ is a *pārājika* offense; sexual intercourse with a partially decomposed female corpse is a *thullaccaya* offense; sexual intercourse with a woman that does not involve coming into contact with any of the four parts of her sexual organ is a *dukkaṭa* offense; and if a *bhikkhunī* fabricates a phallus out of some material and inserts it into her sexual organ, she becomes guilty of a *pācittiya* offense. These are called the "four offenses [that have to do with precepts concerning sexual misconduct]."

"*Three offenses also involve cutting off*"—First, cutting a human being so that his life comes to an end is a *pārājika* offense; second, cutting grass or trees is a *pācittiya* offense; and third, a *bhikkhu* cutting off his own male organ is a *thullaccaya* offense. These are called the "three causes [of offenses that involve cutting a living being]."

"*Three* [*offenses*] *that involve discarding*"—Suppose a *bhikkhu*, intending to kill a living being, discards poison. If a human being dies as a result, he becomes guilty of a *pārājika* offense; if a nonhuman being dies, he becomes guilty of a *thullaccaya* offense; if an animal dies, he becomes guilty of a *pā-*
799c *cittiya* offense. These are called the "three [offenses] that involve discarding."

There are also other three [other such offenses]. If a *bhikkhu* spills his semen, he becomes guilty of a *saṅghādisesa* offense. If he discards feces or urine on living plants, he becomes guilty of a *pācittiya* offense. If he discards feces or urine in water or in a pure place, he becomes guilty of a *dukkaṭa* offense. The same applies in the case of discarding mucus or saliva. These are called "three [offenses] that involve discarding."

"*Pācittiya and dukkaṭa* [*offenses*]"—If a *bhikkhu* instructs a *bhikkhunī* until sundown, he becomes guilty of a *pācittiya* offense. If he first speaks to her about the Dhamma and then later about the eight precepts that concern showing respect for *bhikkhu*s, he becomes guilty of a *dukkaṭa* offense.

"The Buddha described four categories of offenses concerning the newly ordained"—First, a *bhikkhu*'s dwelling; second, the precepts; third, his actions that accord with the Dhamma; fourth, his actions that do not accord with the Dhamma. These are called the "four [categories of offenses the Buddha described concerning the newly ordained]."

"*Two kinds of offenses concern giving a robe*"—If a monk presents a robe to a fully ordained *bhikkhunī* who is not his relative, he becomes guilty

of a *pācittiya* offense. If he presents a robe to a *bhikkhunī* who has not yet received full ordination, he becomes guilty of a *dukkaṭa* offense. "Not yet received full ordination"—That is, a *bhikkhunī* who has been initiated by the *bhikkhunī* sangha with a motion followed by three votes, but not yet with the same action by the great *bhikkhu* sangha. These are called the "two offenses that concern giving a robe."

"*There are eight pāṭidesanīya offenses*"—That is, the eight *pāṭidesanīya* offenses involving *bhikkhunī*s.

"*Pācittiya and dukkaṭa offenses*"—If a *bhikkhunī* begs for uncooked grain, she becomes guilty of a *pācittiya* offense. When she eats it she becomes guilty of a *dukkaṭa* offense.

"*Four offenses are committed while walking*"—Suppose a *bhikkhu* makes a plan to go away with a woman. When he first sets off on the journey he becomes guilty of a *dukkaṭa* offense; when he reaches the appointed village he becomes guilty of a *pācittiya* offense. When a *bhikkhunī* sets off alone on such a trip she becomes guilty of a *thullaccaya* offense; when she reaches the appointed village she becomes guilty of a *saṅghādisesa* offense.

"*Four offenses are committed while standing*"—If a *bhikkhunī* stands with a man in a hidden place, she becomes guilty of a *pācittiya* offense. If she stands with a man in such a place at a distance from him greater than one extended arm's length, she becomes guilty of a *dukkaṭa* offense. If a *bhikkhunī* intends to depart at dawn unaccompanied by her companion, but she remains within a distance of one extended arm's length from him, she becomes guilty of a *thullaccaya* offense. If she remains at a distance greater than one extended arm's length she becomes guilty of a *saṅghādisesa* offense. The same applies in cases involving sitting or lying down.

"*There are five pācittiya offenses*"—If a *bhikkhu* receives curds, oil, honey, molasses, and fat in five separate containers, and he takes possession of them for use after seven days have passed, he becomes guilty of five *pācittiya* offenses.

"*Not of the same type*"—Refers to curds, honey, and the like.

"*Not before or after each other*"—When a *bhikkhu* takes a collection of objects and stores it in one place, and then takes possession of all of the objects at the same time, he immediately becomes guilty of all the offenses originating in this act.

"*There are nine pācittiya offenses*"—That is, offenses that concern begging for the nine kinds of delicious food: first, milk; second, cream; third, fresh butter; fourth, ghee; fifth, oil; sixth, honey; seventh, molasses; eighth, meat; and ninth, fish. These are called the "nine kinds of delicious food." They are not all of the same kind. Each is distinct.

"*Not before or after each other*"—During a meal, a *bhikkhu* immediately becomes guilty of various offenses when he eats these foods at the same time.

"*There are five pācittiya offenses*"—These five *pācittiya* offenses are not all of the same kind. Through a single verbal act of confession these offenses are extinguished.

"*There are nine pācittiya offenses*"—If a *bhikkhu* begs for the nine kinds of delicious food, he becomes guilty of the nine kinds of *pācittiya* offenses. They are not all of the same kind. Curds, oil, fish, and meat are all distinct
800a from each other.

"*One verbal act of confession*"—The nine *pācittiya* offenses are extinguished through a single verbal confession.

"*There are five pācittiya offenses*"—Putting into words and naming the offenses he has committed, the confessor expresses his repentance.

"*There are nine pācittiya offenses*"—Naming each offense, the confessor expresses his repentance.

"*Three offenses involve up to three admonitions*"—If a *bhikkhunī* follows someone who has been suspended by the sangha, and is admonished for it three times but still does not abandon her action, she commits a *pārājika* offense. If a *bhikkhu* tries to break the unity of the sangha and is admonished for it three times but still does not abandon his action, he becomes guilty of a *saṅghādisesa* offense. If a *bhikkhu* or *bhikkhunī* holds wrong views and is admonished for it three times but still does not abandon them, he or she becomes guilty of a *pācittiya* offense.

"*Six offenses concern food*"—How does a *bhikkhu* become guilty of these six offenses? First, because of the food and drink he has received, he claims to have attained a superhuman state. Second, because of the food and drink he has received, he acts as a matchmaker. Third, because of the food and drink he has received, he says, "Whoever lives in this monastery can attain the realization of the path." If he does not refer to himself by name, he

becomes guilty of a *thullaccaya* offense. Fourth, because of the food and drink he has received, he begs for delicious food, even though he is not ill. Fifth, a *bhikkhunī,* because of the food and drink she has received, begs for delicious food, even though she is not ill, so she commits a *pāṭidesanīya* offense. Sixth, because of the food and drink he has received, a *bhikkhu* begs for cooked rice, even though he is not ill, so he becomes guilty of a *dukkaṭa* offense. These are called the "six offenses that concern food."

"*Three offenses are committed during meals*"—If a *bhikkhu* eats human flesh, he becomes guilty of a *thullaccaya* offense. If he eats the flesh of an elephant, horse, dragon, dog, or the like, he becomes guilty of a *dukkaṭa* offense. A *bhikkhunī* who eats garlic becomes guilty of a *pācittiya* offense. These are the "three offenses that are committed during meals."

"*Offenses committed because of the five kinds of food*"—A *bhikkhunī,* knowing that a man has impure thoughts about her, begs him to bring her human flesh, garlic, delicious food, or elephant or horse meat, and receives it from him. When she accepts such food from a man who has impure thoughts about her she becomes guilty of a *saṅghādisesa* offense. If she eats human flesh she becomes guilty of a *thullaccaya* offense. If she eats garlic she becomes guilty of a *pācittiya* offense. If she begs for delicious food she becomes guilty of a *pāṭidesanīya* offense. If she begs for elephant meat, horse meat, or the like, she becomes guilty of a *dukkaṭa* offense. These are called the "offenses committed because of the five kinds of food."

"*All offenses that involve up to three admonitions*"—A *bhikkhunī* follows a *bhikkhu* who is condemned by the sangha. If she does not abandon this action when she is first admonished for it, she becomes guilty of a *dukkaṭa* offense. If she does not do so upon the first repetition of this admonition as an official act, she becomes guilty of a *thullaccaya* offense. If she does not do so upon the third repetition of it as an official act, she becomes guilty of a *pārājika* offense. These are called the "three acts that involve up to three admonitions."

"*All offenses that involve up to three admonitions are five instances in total*"—Suppose a *bhikkhunī* follows a *bhikkhu* who is condemned by the sangha. If she does not abandon her actions when she is formally addressed about the matter, she becomes guilty of a *dukkaṭa* offense. If she does not do so at the first repetition of this admonition as an official act, she becomes guilty of a *thullaccaya* offense. If she does not do so at the third repetition of

this admonition as an official act, she becomes guilty of a *pārājika* offense. If a person wishes to break the unity of the sangha and does not abandon his actions even when he is officially admonished three times for them, he becomes guilty of a *saṅghādisesa* offense. If a person does not give up his wrong views even when he is officially admonished three times for them, he becomes guilty of a *pācittiya* offense. So it is said that "all offenses that involve up to three admonitions are five instances in total."

"*Five offenses involve skillful answers*"—*Bhikkhu*s, *bhikkhunī*s, young nuns in training, male novices, and female novices are these five groups of people. If they do not abandon their actions even when officially admonished three times for them, all become guilty of offenses.

"*And five kinds of people are linked to legal disputes*"—These five kinds of people get into the four kinds of disputes.

"*For five offenses there are investigations*"—That is, discussions concerning disputes that involve these five kinds of people.

800b "*Five offenses are legally settled*"—These five kinds of people settle the five kinds of disputes.

"*Five kinds of people are undefiled*"—When these five kinds of people commit offenses, they can be freed from guilt through confession.

"*They are virtuous in three ways*"—Those who have no disputes with the sangha, particular groups, or the laity are called "virtuous."

"*Two physical offenses are committed at night*"—Suppose a *bhikkhunī* enters a room with a man at night. If she stands within a distance of one extended arm's length from him, she becomes guilty of a *pācittiya* offense. If she stands further away, she becomes guilty of a *dukkaṭa* offense.

"*Two physical offenses are committed by day*"—Suppose a *bhikkhunī* is with a man in a hidden place during the day. If she stands within a distance of one extended arm's length from him, she becomes guilty of a *pācittiya* offense. If she stands further away, she becomes guilty of a *dukkaṭa* offense.

"*One offense is committed through looking*"—If a *bhikkhu* deliberately looks at a woman's sexual organ, he becomes guilty of a *dukkaṭa* offense.

"*One offense is committed through begging for alms*"—If a *bhikkhu* is not ill, he is not permitted to beg food for himself. Doing so is a *dukkaṭa* offense.

"*In observing eight kinds of benefit*"—These have already been explained in the section on Kosambaka.

"*One should confess before others*"—The five kinds of people should all confess the offenses they have committed. They must do so in the presence of another person.

"*There are three kinds of people who are said to be banished*"—First, one who conceals his offense; second, one who does not repent; third, one who holds wrong views.

"*Forty-three kinds of virtuous behavior*"—If a person who is undergoing an act of penance practices the forty-three kinds of virtuous behavior, he is permitted to rejoin the sangha. If he does not, he cannot rejoin it.

"*There are five occasions for false speech*"—These have to do with the *pārājika, saṅghādisesa, thullaccaya, pācittiya,* and *dukkaṭa* offenses.

"*Two last up to seven days*"—Taking medicine for seven days and going beyond a boundary for seven days. These are the "two that last up to seven days."

"*Twelve pāṭidesanīya offenses*"—That is, eight *pāṭidesanīya* offenses are for *bhikkhunīs* and four *pāṭidesanīya* offenses are for *bhikkhu*s. There are twelve in total.

"*There are also four offenses that are absolved through confession*"—As when Devadatta dispatched men to cause harm to the Buddha, when a female lay devotee offered herself to Anuruddha, when an official act of the sangha was conducted concerning a son of the Licchavī who concealed an almsbowl, and repentance expressed on behalf of the *bhikkhu* Vāsabhagāmī. These four kinds of people express their repentance to the Buddha.

"*Eight manifestations of false speech*"—The intention to lie, opening the mouth, uttering false words, completing the utterance of false words, the realization that it is false speech, concealing what is known, speaking falsely about other things, and holding forth to others about one's wrong views. These are called the "eight manifestations of false speech."

"*There are also eight aspects of uposatha*"—These are the eight precepts.

"*An errand also has eight aspects*"—Devadatta wanted to use unlawful means to destroy the unity of the sangha. The sangha sent those who were endowed with the eight virtues to go and convince people that Devadatta's act was not that of the Buddha, Dhamma, or Sangha but the act of Devadatta himself.

"*There are eight types of non-Buddhist behavior*"—If a non-Buddhist wishes to renounce the world, he has to practice the eight aspects of temporary

suspension (*parivāsa*). He does not go to the five places where he should not go, and when he hears the Buddha, Dhamma, and Sangha praised he rejoices.

"*Eight statements are made when someone receives full initiation*"—The official act for *bhikkhunī*s consists of a motion followed by three votes, as does the official act for *bhikkhu*s.

"*Eight ways to rise and pay homage*"—There are eight rules for *bhikkhunī*s about showing respect to *bhikkhu*s.

800c "*Eight people should be offered seats*"—When a great assembly convenes, the eight most senior *bhikkhu*s take their seats in order of seniority, and the rest take their seats accordingly.

"*There are eight rules for instructing bhikkhunīs*"—A *bhikkhu* who is endowed with the eight virtues is capable of instructing *bhikkhunī*s.

"*Ten kinds of people to whom one should not pay homage*"—A *bhikkhunī;* a young nun in training; a male novice; a female novice; a male or female lay devotee; a person who has violated the precepts; and any person who is sleeping, eating, defecating or urinating, or chewing a tooth-cleaning twig. These same ten kinds of people mentioned above should not be greeted by joining one's palms together in respect.

"*Ten ways to commit a dukkaṭa offense*"—Venerating these ten kinds of people by bowing and joining one's palms together before them leads to a *dukkaṭa* offense.

"*And ten robes are permissible for use*"—Ten kinds of robes are permissible to wear.

"*Twelve faults in formal acts were committed*"—When a proposal was not made properly, when it was unlawful and divided the sangha, when it was unlawful even though the sangha was united, and when it was lawful although the sangha was divided—these were the four unlawful cases when an official announcement was made. There were four unlawful cases of the official act consisting of an announcement followed by a motion, and there were four unlawful cases of the official act consisting of an announcement followed by three motions. These three kinds of official acts each had four unlawful cases, for a total of twelve unlawful cases.

End of Fascicle Eighteen of *The All-pleasing: A Commentary on the Rules of Discipline*

Notes

1 Junjirō Takakusu, "Pāli Elements in Chinese Buddhism: a Translation of Buddhaghoṣa's Samanta-pāsādikā, A Commentary on the Vinaya, Found in the Chinese Tripiṭaka," *Journal of the Royal Asiatic Society* (1896).

2 P V. Bapat, trans., *Shan-chien-p'i-p'o-sha: A Chinese Version by Saṅghabhadra of Samantapāsādikā* (Poona: Bhandarkar Oriental Research Institute, 1970).

3 Makoto Nagai, "Shan chien lu p'i p'o sha," in *Bussho Kaisetsu Daijiten* (Tokyo: Daitō Shuppansha, 1974).

4 Mizuno Kōgen, "*Zenkenritsubibasha* to *Samantapāsādikā,*" in *Mizuno Kōgen chosaku senshū*, vol. 1, *Bukkyō bunken kenkyū* (Tokyo: Shunjūsha, 1996), pp. 85–142.

5 Kōgen, "*Zenkenritsubibasha* to *Samantapāsādikā,*" pp. 87–88.

6 The group of six *bhikkhu*s who were the Buddha's first disciples. He is said to have prescribed the first rules of conduct to address their behavior.

7 The Chinese definitions given here, "thin-skinned" and "sharing the same skin," may correspond with the Pāli *nicchavi* (lit., "no skin") and *līnachavi* (lit., "attached by the skin"), two terms that have been etymologically associated with the name "Licchavi."

8 A *gāvuta* is a unit of length equal to one-fourth of a *yojana* (one *yojana* being equivalent to about seven miles).

9 Compared with the Pāli (Sp 2:416), the Chinese edition here has an extra passage, fourteen characters in length, which can be translated as follows: "He thinks to himself, 'I will die,' and with this thought in mind he abandons all activities…." See also Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 300, n. 32; and Makoto Nagai, trans., *Zenkenritsubibasha*, in *Kokuyaku issaikyō* (Tokyo: Daitō shuppansha, 1974), vol. 18, p. 216. Also see n. 12, below.

10 Sp 2:416 and other versions of this list give this item as "family" (*kula*).

11 Sp 2:416 has *dasa-paḷibodhā,* "ten hindrances."

12 Sp 2:416 has a passage that corresponds exactly to the extra passage found in T.1462:747a4–5 mentioned above; see n. 9, above.

13 The Pāli specifies it to be the *Visuddhimagga*. See Sp 2:417.

14 The Pāli again refers to this text as the *Visuddhimagga*. See Sp 2:418.

[15] Sp 2:419 has *paccavekkhana,* which means "reflection" or "reviewing."

[16] This character seems to be an error in which the Chinese translator apparently mistakes "spiderweb" (*makkaṭaka-sutta*) for "monkey" (*makkaṭa*). Here the text has been emended accordingly. See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 310, n. 3.

[17] *Javana* means "readiness" or "impulse," and also "swift" or "quick."

[18] See also Nagai, trans., *Zenkenritsubibasha,* p. 225, n. 18. Bapat, trans., *Shan-chien-p'i-p'o-sha*, p. 314, has the following: "'Experiencing' means exhibiting the appearance of joy"; see n. 8a.

[19] Here Sp 2:432 has "*jhāna*."

[20] This passage has been emended according to Sp 2:432. The Chinese text has "wisdom" for "*jhāna.*"

[21] Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 316, n. 9a, emends this word to "*atta,*" or "self," which is also found in this passage in Sp 2:434.

[22] *Kalala-rūpa* is the term for the first stage of the formation of a fetus.

[23] See also Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 318, n. 12.

[24] Though the Taishō footnote here gives the Pāli equivalent of the translated term as *āthabbaṇika* (T.1462:751a19, n. 5), both Nagai and Bapat suggest that it refers instead to the *Atharvaveda,* one of the four Vedic texts that is known for its magical spells. See Nagai, trans., *Zenkenritsubibasha,* p. 229, n. 54, and Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 320.

[25] *Pavāraṇā* is an ecclesiastical ceremony held at the end of the summer rainy season retreat. On this occasion every monk is expected to invite his fellow monks of the sangha to point out any transgressions they may have observed or suspected in him.

[26] See Nagai, trans., *Zenkenritsubibasha,* p. 237, n. 74.

[27] Apparently here the character for "thoughts" is an error and should read "marks," referring to the three marks of existence: suffering, impermanence, and no-self. The text has been emended accordingly. See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 340, n. 3, and Sp 2:488.

[28] Here again "thoughts" should be "marks," or in this case "characteristics"; also, the character for "no" has been omitted in the Chinese. The text has been emended here accordingly. See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 348; Sp 504; Vin 3.104.

[29] See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 349, n. 9, and Vin 3.104.

[30] *Kumbhaṇḍa* (lit., "gourd") is the term for a class of dwarf-like spirits with huge bellies and testicles who inhabit Cātummahārājika, the world of the four great kings, the lowest of the *deva* realms.

[31] See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 353, and Sp 2:514.

[32] *Parivāsa* is the temporary suspension from the sangha of a monk who has committed a *saṅghādisesa* offense and concealed it. It may also refer to the probation period of four months that a non-Buddhist who seeks admission into the Buddhist order must undergo.

[33] *Mānatta* is a form of penance that a *bhikkhu* or *bhikkhunī* undergoes when he or she has committed a *saṅghādisesa* offense. They are first required to approach another monk immediately and tell him the offense they have committed, and must then observe *mānatta* for six nights.

[34] *Abbhāna* is the formal "calling back" of a monk who has carefully observed the *mānatta* for six nights.

[35] *Brāhmaṇī* is the feminine form of *brāhmaṇa.*

[36] This passage has been emended according to Nagai, trans., *Zenkenritsubibasha,* p. 263, n. 79, which takes the second character for "pleasure" here as an error that should read either "painful" or "unpleasant." Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 367, gives "neither-pleasant-nor unpleasant."

[37] Emended according to Nagai, trans., *Zenkenritsubibasha,* p. 273. T.1462:765b14 has "grove."

[38] Mettiya and Bhummaja were central figures in the group of six *bhikkhu*s who led a group of monks (called the *chabbaggiyā*) known for having violated the precepts in various ways. The Chinese translators of this text, however, have in subsequent references treated this compound as though it were the name of a single *bhikkhu* called Mettiyabhummaja. The same is true of the names of the *bhikkhu*s Paṇḍuka and Lohitaka, who are treated in this text as a single *bhikkhu* called Paṇḍukalohitaka. The original Pāli version of the text, however, clearly indicates that these names refer to pairs of separate *bhikkhu*s within the group of six. Also, the "Mettiyabhummajaka *bhikkhu*s" referred to here were followers of the *bhikkhu*s Mettiya and Bhummaja.

[39] Our text here has "Mettiyabhummajaka *bhikkhu*." This may be an error that should read "Mettiyabhummajaka *bhikkhunī,*" if the word "Mettiyabhummajaka *bhikkhunī*" appearing at 766c3 is to be accepted. Because the nature of the incident recounted here also necessitates it, the term has been changed accordingly to *bhikkhunī* throughout the passage.

[40] See Nagai, trans., *Zenkenritsubibasha,* p. 290, n. 19.

[41] The great robe or cloak (*saṅghāṭī*), the upper or outer robe (*uttarāsaṅga*), and the inner robe or undergarment (*antaravāsaka*) are the three types of monastic robes.

[42] *Kaṭhina* is the cloth for making robes that is offered to the sangha annually at the end of the rainy season retreat.

[43] *Sugatangula* is a standard Buddhist unit of length based on the width of a finger, also called a "buddha-inch."

[44] *Sugata* is a unit of length also called a "buddha-span," or the size of the Buddha, for whom Sugata (lit., "Well Gone" or "Enlightened") is an epithet. It is a standard unit of measurement for robes as well as dwellings.

[45] The Vindhyā mountains and forests surrounding them in ancient India, through which there was a road from Tāmalitti to Pāṭaliputta.

[46] These are four modes of reciting a text for learning.

[47] These four Pāli terms refer primarily to the four types of couches mentioned here.

[48] The classical texts give various lists for the six relations; a common list includes father, mother, older siblings, younger siblings, wife, and children.

[49] The text lists only six sets of conditions. See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 468, n. 4.

[50] The placement of this number inserted here is difficult to comprehend.

[51] The sixth danger is not listed.

[52] The text is corrupt here: it should read "Kapilavatthu" instead of "Sāvatthi." See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 505, n. 1, and Sp 5:1005.

[53] The "thirteen kinds of difficult people" referred to in this passage is unclear.

[54] *Zheng* is a Chinese unit of weight measurement that is equal to about twenty pounds (or fifteen *jin,* with one *jin* being equivalent to about one and one-third pounds).

[55] Here the Chinese character for "faith" (*xin*) appears to be an error; it should read "new" (*xin*). The translation has been emended accordingly. See Bapat, trans., *Shan-chien-p'i-p'o-sha,* p. 538, n. 12.

Glossary

abbhāna: The formal "calling back" of a monk who has carefully observed the *mānatta* penance for six nights. *See also mānatta.*

anāgāmī ("nonreturner"): A sage who holds the third highest rank among the four noble individuals on the path to *nibbāna*. So named as one attains it without returning to this world of desire. *See also nibbāna;* world of desire.

aniyatā ("indeterminates"): A section in the *bhikkhu Pāṭimokkha* consisting of two offenses relating to the conduct of a *bhikkhu* toward a woman. *See also Pāṭimokkha.*

antaravāsaka: One of the three robes of a *bhikkhu,* the lower garment that is fastened around the waist by a belt. The other two robes are the *uttarāsaṅga* (upper garment) and the *saṅghāṭī,* which is worn on top of the upper garment.

apalokana-kamma: An ecclesiastical action in which a formal notice is given to the sangha for such matters as notification of ordination, etc. It is announced three times by a monk before the sangha.

arahant: A sage who has destroyed all the evil passions and is completely free from the cycle of birth and death; the fourth and highest rank in the category of the four noble individuals on the path to *nibbāna*. The other three ranks in ascending order are *sotāpanna* (stream-winner), *sakadāgāmī* (once-returner), and *anāgāmi* (non-returner). *See also anāgāmi; nibbāna; sakadāgāmī; sotāpanna.*

asura: A class of beings in Buddhist mythology. Rebirth in the realm of these beings is considered to be one of the four unhappy rebirths.

Atharva-veda: One of the books of Vedic literature.

Bhane: A Pāli word (indeclinable) often used for addressing one's inferiors.

brāhmaṇa: A member of the highest of the four major castes in ancient India, which also include *kṣatriya* (Pāli *khattiya*), *vaiśya,* and *śūdra*. The female form is *brāhmaṇī See also khattiya*.

chabbaggiyā ("[those belonging to] the group of six"): The Vinaya often refers to this group of six monks as violators of various rules of discipline.

dukkaṭa: An ecclesiastical offense involving improper action.

gandhabba: A heavenly musician, a class of beings belonging to the demigods who inhabit the *cātummahārājika* realm.

garuḷā (Skt. *garuḍā*): A mythical bird often mentioned along with *nāga*s. *See also nāga.*

gāvuta: A unit of length, one-fourth of a *yojana*. *See also yojana.*

javana: "Readiness," "impulse," or "swift, quick," etc.

jhāna: A state of deep meditative absorption and unification with the object of focus, achieved through concentration. The four *jhāna*s are (1) applied and sustained thought with joy, (2) inner stillness with joy, (3) equanimity with happiness, and (4) pure equanimity and mindfulness.

kahāpana: A unit of currency, the value of which is measured as follows: one *kahāpana* equals four *pāda*s, or eight or twenty *māsaka*s. *See also māsaka; pāda.*

kalalarūpa: The first stage in the formation of the fetus.

kamma-bhava ("*kamma*-becoming"): One of the two stages in the process of becoming; along with *upapatti-bhava* ("regenerating" or "rebirth-becoming"). It means the karmically active side of existence, the cause of rebirth consisting of wholesome and unwholesome volitional actions.

kappa (Skt. *kalpa*): A unit of time/duration covering the period between the birth of a universe and its destruction.

kasiṇa: An object of meditation, the name for a purely external device used to produce and develop concentration of mind and attain the four absorptions (*jhāna*s). *See also jhāna.*

kathiṇa: An ecclesiastical ceremony held after the end of the first rainy retreat (i.e., in the month of Kattika, October-November), in which a garment is offered to monks whose robes are in worn-out condition and who have lived righteously during the rainy retreat.

khattiya (Skt. *kṣatriya*): The second-highest of the four castes prevalent in ancient India, which also include *brāhmaṇa*, *vaiśya,* and *śūdra*. *See also brāhmaṇa.*

kinnarī: A female *kinnara,* a type of mythological bird with a human head.

koṭi: A large number, equal to ten million.

kumbhaṇḍa: A class of demigods often grouped with *yakkha*s, *rakkhasa*s (demons), and *asura*s. *See also asura; yakkha.*

mānatta: An ecclesiastical penance that must be undertaken for a period of six nights by a *bhikkhu* who has committed a *saṅghādisesa* offense and who immediately informed another *bhikkhu* of the offense. Having completed the *mānatta,* the monk should approach the sangha and request them to grant him "an official calling back" (*abbhāna*). Upon his request, the sangha holds a *ñatticatutthakamma* for this purpose. It also means a probation period of four months for a person of a different tradition seeking admission into the Buddhist order. *See also abbhāna; ñatticatutthakamma; saṅghādisesa.*

Māra: The "Evil One," the personification or principle of destruction.

māsaka: A unit of currency of very low value. *See also kahāpana; pāda.*

nāga: A mythical serpent that possesses great and miraculous power.

nahuta: A unit of twenty-eight ciphers.

ñatticatutthakamma: An ecclesiastical act that requires the declaration made three times of a resolution and also the announcement of proceedings.

navaṅga-buddha or *satthu-sāsana* (ninefold dispensation of the Buddha or the teacher): The Buddha's teachings are generally categorized according to the characteristics of their content into nine divisions (*navaṅga*), consisting of discourses (*sutta*), mixed prose (*geyya*), exegesis (*veyyākaraṇa*), verses (*gāthā*), solemn utterances (*udāna*), sayings of the Blessed One (*itivuttaka*), birth stories (*jātaka*), extraordinary things (*abbhutadhamma*), and analysis (*vedalla*).

nibbāna: The stage attainable by eradicating all evil passions, the highest and ultimate goal of Buddhist aspirants in the Theravāda tradition. All the teachings of the Buddha can be said to be based on showing the path to *nibbāna*. One who has attained it is called an *arahant*. *See also arahant.*

nigaṇṭha: A member or a follower of the Jain order.

nissaggiya (more commonly *nissaggiya-pācittiya*): A kind of ecclesiastical offense that requires confession and forfeiture of something that has been improperly obtained by a *bhikkhu* or *bhikkhunī,* such as a robe, almsbowl, etc.

pācittiya: An ecclesiastical offense involving expiation. There are ninety-two *pācittiya* offenses in the *bhikkhu Pāṭimokkha* and one hundred and sixty-six in the *bhikkhunī Pāṭimokkha,* of which seventy-one are common to both.

pāda: A unit of currency equivalent to two or five *māsaka. See also māsaka.*

pārājika: The most serious ecclesiastical offense, four for *bhikkhu*s (monks) and eight for *bhikkhunī*s (nuns).

parivāsa: A disciplinary rule that requires a monk who has committed and concealed a *saṅghādisesa* offense to live apart from the sangha as an "unclean" person. When a monk has committed a *saṅghādisesa* offense he is required to immediately approach and report it to another monk. In this case he must then observe a period of penance, called *mānatta,* for six nights. *See also mānatta; saṅghādisesa.*

pāṭidesanīya: An offense that requires confession before a monk in the prescribed manner.

Pāṭimokkha (Skt. *Pratimokṣa*): A collection of monastic rules contained in the Vinaya.

pavāraṇā: An ecclesiastical function or ceremony for Buddhist monks held at the end of the rainy retreat. On this occasion every monk is expected to invite his fellow monks of the sangha to point out his wrongdoings, if any, that have been seen, heard, or suspected. *See also* rainy retreat.

pokkhara-vassa ("lotus rain"): A kind of rain that falls only onto those who wish to get wet and not on those who do not wish to get wet.

rainy retreat: A gathering of monks and nuns during the monsoon season, staying in one place rather than traveling, in order to focus on study and practice and avoid harming crops, insects, and small animals. In Theravāda countries it begins on the first day of the waning moon in the eighth lunar month (July) and ends at full moon of the eleventh lunar month (around October).

sakadāgāmī ("once-returner"): A sage in the four noble individuals, so named as they are subject to rebirth in this world of desire only once more before attaining *nibbāna*. *See also nibbāna.*

salākā: A (colored) stick used as a ballot or for assigning monks for a feast. For voting purposes different colors were used for *salākā*s, with a view to distinguishing different groups.

saṅghādisesa: An ecclesiastical offense just below a *pārājika* in gravity. There are thirteen such *saṅghādisesa* offenses in the *Pāṭimokkha*. *See also pārājika; Pāṭimokkha.*

saṅgha-kamma: A legal act of the sangha.

sekhiya: A set of precepts in the *Pāṭimokkha,* rules meant for maintaining good conduct and behavior of *bhikkhu*s. *See also Pāṭimokkha.*

sikkhamānā: A female trainee who is undergoing a training period of two years or a probationary period after the completion of the stage of *sāmaṇerī* (female novice), before being given the higher ordination to become a Buddhist nun (*bhikkhunī*).

sīmā: A demarcated area in which all ecclesiastical acts are performed.

sotāpanna ("stream-winner"): The lowest rank of the four noble individuals; they are subject to seven rebirths at most in the world of desire, and ultimately assured of emancipation from the cycle of birth and death (samsara). *See also* world of desire.

sugata: A unit of length usually translated as "the span of the Sugata, the Buddha." Always referred to in the texts as a standard measurement for making a robe, a hut, or a residence for a member of the Buddhist order.

sugataṅgula: A unit of length, given as "buddha-inch," accepted as a standard length by Buddhists.

tan: A unit of capacity in ancient China, the load a person can carry on their shoulders, roughly equivalent to about one hundred and thirty to one hundred and sixty pounds.

thullaccaya: A grave offense that may be rectified by confession before another monk; the most serious of such offenses.

Tipiṭaka (Skt. Tripiṭaka): The three "baskets" or collections of the canonical texts of Buddhism, consisting of Sutta (Skt. Sutra), Vinaya, and Abhidhamma (Skt. Abhidharma).

tou ("spoon"): A Chinese unit of measurement.

upāsaka/upāsikā: Male and female Buddhist lay devotees or followers who have taken refuge in Buddha, Dhamma, and Sangha (Three Refuges).

upasampadā: Initiation into the status of a *bhikkhu* or *bhikkhunī;* the higher ordination through which a *sāmaṇera* (male novice) or *sāmaṇerī* (female novice) becomes a fully ordained monk or nun.

uposatha: A monastic gathering of the Buddhist order held every fortnight for the exposition of Dhamma and also recitation of the *Pāṭimokkha* (monastic code). *See also Pāṭimokkha.*

world of desire (*kāma-loka*): The lowest of the three worlds in the cycle of birth and death (samsara), along with the world of form (*rūpa-loka*) and the world of formlessness (*arūpya-loka*).

yakkha: A class of nonhuman beings having great power to influence people, whether for wholesome or unwholesome ends.

yojana: A unit of distance that roughly corresponds to a league.

vyāma (or *byāma*): A unit of length measured by extending both hands and arms to their full length.

zhang: A unit of measurement in ancient China corresponding to approximately three and a half meters.

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BDK English Tripiṭaka (First Series)

Abbreviations
Ch.: Chinese
Skt.: Sanskrit
Jp.: Japanese
Eng.: Published title

Title	Taishō No.
Ch. Chang ahan jing (長阿含經) Skt. Dīrghāgama Eng. *The Canonical Book of the Buddha's Lengthy Discourses, Volume I* (2015) *The Canonical Book of the Buddha's Lengthy Discourses, Volume II* (2017) *The Canonical Book of the Buddha's Lengthy Discourses, Volume III* (2018)	1
Ch. Zhong ahan jing (中阿含經) Skt. Madhyamāgama Eng. *The Madhyama Āgama (Middle-length Discourses), Volume I* (2013) *The Madhyama Āgama (Middle-length Discourses), Volume I* (2020) *The Madhyama Āgama (Middle-length Discourses), Volume III* (2022) *The Madhyama Āgama (Middle-length Discourses), Volume IV* (2023)	26
Ch. Dasheng bensheng xindi guan jing (大乘本生心地觀經) Eng. *The Mahayana Sutra of Previous Lives and Contemplation of the Mind-ground* (2021)	159
Ch. Fo suoxing zan (佛所行讚) Skt. Buddhacarita Eng. *Buddhacarita: In Praise of Buddha's Acts* (2009)	192
Ch. Zabao zang jing (雜寶藏經) Eng. *The Storehouse of Sundry Valuables* (1994)	203

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Ch. Faju piyu jing (法句譬喻經) Eng. *The Scriptural Text: Verses of the Doctrine, with Parables* (1999)	211
Ch. Xiaopin banruo boluomi jing (小品般若波羅蜜經) Skt. Aṣṭasāhasrikā-prajñāpāramitā-sūtra	227
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Ch. Daluo jingang bukong zhenshi sanmoye jing (大樂金剛不空眞實三麼耶經) Skt. Adhyardhaśatikā-prajñāpāramitā-sūtra Eng. *The Sutra of the Vow of Fulfilling the Great Perpetual Enjoyment and Benefiting All Sentient Beings Without Exception* (in *Esoteric Texts,* 2015)	243
Ch. Renwang banruo boluomi jing (仁王般若波羅蜜經) Skt. *Kāruṇikārājā-prajñāpāramitā-sūtra	245
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Ch. Guan Puxian pusa xingfa jing (觀普賢菩薩行法經) Eng. *The Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness* (in *Tiantai Lotus Texts,* 2013)	277
Ch. Dafangguang fo huayan jing (大方廣佛華嚴經) Skt. Avataṃsaka-sūtra	279
Ch. Shengman shizihou yisheng defang bianfang guang jing (勝鬘師子吼一乘大方便方廣經) Skt. Śrīmālādevīsiṃhanāda-sūtra Eng. *The Sutra of Queen Śrīmālā of the Lion's Roar* (2004)	353

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Ch. Wuliangshou jing (無量壽經) Skt. Sukhāvatīvyūha Eng. *The Larger Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	360
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Ch. Da banniepan jing (大般涅槃經) Skt. Mahāparinirvāṇa-sūtra Eng. *The Nirvana Sutra, Volume I* (2013)	374
Ch. Fochuibo niepan lüeshuo jiaojie jing (佛垂般涅槃略説教誡經) Eng. *The Bequeathed Teaching Sutra* (in *Apocryphal Scriptures,* 2005)	389
Ch. Dizang pusa benyuan jing (地藏菩薩本願經) Skt. *Kṣitigarbhapraṇidhāna-sūtra Eng. *Sutra on the Past Vows of Kṣitigarbha Bodhisattva* (2026)	412
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Ch. Mile xiasheng chengfo jing (彌勒下生成佛經) Skt. *Maitreyavyākaraṇa Eng. *The Sutra That Expounds the Descent of Maitreya Buddha and His Enlightenment* (2016)	454
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Ch.	Weimojie suoshuo jing (維摩詰所說經)	475
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Eng.	*The Vimalakīrti Sutra* (2004)	
Ch.	Yueshangnü jing (月上女經)	480
Skt.	Candrottarādārikā-paripṛcchā	
Eng.	*The Sutra of the Girl Candrottarā* (2018)	
Ch.	Zuochan sanmei jing (坐禪三昧經)	614
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Ch.	Damoduoluo chan jing (達磨多羅禪經)	618
Ch.	Yuedeng sanmei jing (月燈三昧經)	639
Skt.	Samādhirāja-candrapradīpa-sūtra	
Eng.	*The Discourse to Prince Candraprabha* (2025)	
Ch.	Shoulengyan sanmei jing (首楞嚴三昧經)	642
Skt.	Śūraṅgamasamādhi-sūtra	
Eng.	*The Śūraṅgama Samādhi Sutra* (1998)	
Ch.	Jinguang ming zuishengwang jing (金光明最勝王經)	665
Skt.	Suvarṇaprabhāsa-sūtra	
Eng.	*The Supreme Golden Light King Sutra* (2026)	
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Skt.	Laṅkāvatāra-sūtra	
Ch.	Jie shenmi jing (解深密經)	676
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Eng.	*The Scripture on the Explication of Underlying Meaning* (2000)	
Ch.	Yulanpen jing (盂蘭盆經)	685
Skt.	*Ullambana-sūtra	
Eng.	*The Ullambana Sutra* (in *Apocryphal Scriptures,* 2005)	
Ch.	Sishierzhang jing (四十二章經)	784
Eng.	*The Sutra of Forty-two Sections* (in *Apocryphal Scriptures,* 2005)	
Ch.	Dafangguang yuanjue xiuduoluo liaoyi jing (大方廣圓覺修多羅了義經)	842
Eng.	*The Sutra of Perfect Enlightenment* (in *Apocryphal Scriptures,* 2005)	

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Ch. Da Biluzhena chengfo shenbian jiachi jing (大毘盧遮那成佛神變加持經)	848
Skt. Mahāvairocanābhisambodhi-vikurvitādhiṣṭhāna-vaipulyasūtrendra-rājanāma-dharmaparyāya	
Eng. *The Vairocanābhisaṃbodhi Sutra* (2005)	
Ch. Jinggangding yiqie rulai zhenshi she dasheng xianzheng dajiao wang jing (金剛頂一切如來眞實攝大乘現證大教王經)	865
Skt. Sarvatathāgata-tattvasaṃgraha-mahāyānābhisamaya-mahākalparāja	
Eng. *The Adamantine Pinnacle Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch. Suxidi jieluo jing (蘇悉地羯囉經)	893
Skt. Susiddhikara-mahātantra-sādhanopāyika-paṭala	
Eng. *The Susiddhikara Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch. Modengqie jing (摩登伽經)	1300
Skt. *Mātaṅgī-sūtra	
Eng. *The Mātaṅga Sutra* (in *Esoteric Texts,* 2015)	
Ch. Mohe sengqi lü (摩訶僧祇律)	1425
Skt. *Mahāsāṃghika-vinaya	
Ch. Sifen lü (四分律)	1428
Skt. *Dharmaguptaka-vinaya	
Ch. Shanjianlü piposha (善見律毘婆沙)	1462
Pāli Samantapāsādikā	
Eng. *The All-pleasing: A Commentary on the Rules of Discipline, Volume I* (2026)	
Eng. *The All-pleasing: A Commentary on the Rules of Discipline, Volume II* (2026)	
Ch. Fanwang jing (梵網經)	1484
Skt. *Brahmajāla-sūtra	
The Brahmā's Net Sutra (2017)	
Ch. Youposaijie jing (優婆塞戒經)	1488
Skt. Upāsakaśīla-sūtra	
Eng. *The Sutra on Upāsaka Precepts* (1994)	
Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍)	1519
Skt. Saddharmapuṇḍarīka-upadeśa	
Eng. *The Commentary on the Lotus Sutra* (in *Tiantai Lotus Texts,* 2013)	

Title		Taishō No.
Ch.	Shizha biposha lun (十住毘婆沙論)	1521
Skt.	*Daśabhūmika-vibhāṣā	
Eng.	*Nāgārjuna's Treatise on the Ten Grounds, Volume I* (2024) *Nāgārjuna's Treatise on the Ten Grounds, Volume II* (2025)	
Ch.	Fodijing lun (佛地經論)	1530
Skt.	*Buddhabhūmisūtra-śāstra	
Eng.	*The Interpretation of the Buddha Land* (2002)	
Ch.	Apidamojushe lun (阿毘達磨俱舍論)	1558
Skt.	Abhidharmakośa-bhāṣya	
Ch.	Zhonglun (中論)	1564
Skt.	Madhyamaka-śāstra	
Ch.	Yüqie shidilun (瑜伽師地論)	1579
Skt.	Yogācārabhūmi-śāstra	
Ch.	Cheng weishi lun (成唯識論)	1585
Eng.	*Demonstration of Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishi sanshilun song (唯識三十論頌)	1586
Skt.	Triṃśikā	
Eng.	*The Thirty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishi ershi lun (唯識二十論)	1590
Skt.	Viṃśatikā	
Eng.	*The Treatise in Twenty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	She dasheng lun (攝大乘論)	1593
Skt.	Mahāyānasaṃgraha	
Eng.	*The Summary of the Great Vehicle* (Revised Second Edition, 2003)	
Ch.	Bian zhongbian lun (辯中邊論)	1600
Skt.	Madhyāntavibhāga	
Eng.	*Analysis of the Middle and Extremes* (2021)	
Ch.	Dasheng zhuangyanjing lun (大乘莊嚴經論)	1604
Skt.	Mahāyānasūtrālaṃkāra	

Title	Taishō No.
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa Eng. *A Mahayana Demonstration on the Theme of Action* (in *Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi*, 2017)	1609
Ch. Jiujing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636
Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī Eng. *The Diamond Needle* (2023)	1642
Ch. Zhang suozhi lun (彰所知論) Eng. *The Treatise on the Elucidation of the Knowable* (2004)	1645
Ch. Putixing jing (菩提行經) Skt. Bodhicaryāvatāra	1662
Ch. Jingangding yuqie zhongfa anouduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論) Eng. *The Bodhicitta Śāstra* (in *Esoteric Texts,* 2015)	1665
Ch. Dasheng qixin lun (大乘起信論) Skt. *Mahāyānaśraddhotpāda-śāstra Eng. *The Awakening of Faith* (2005)	1666
Ch. Shimoheyan lun (釋摩訶衍論)	1668
Ch. Naxian biqiu jing (那先比丘經) Pāli Milindapañhā Eng. *The Scripture on the Monk Nāgasena* (2021)	1670B
Ch. Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊) Eng. *A Comprehensive Commentary on the Heart Sutra (Prajñāpāramitā-hṛdaya-sūtra)* (2001)	1710
Ch. Miaofalianhua jing xuanyi (妙法蓮華經玄義)	1716

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Ch.	Guan wuliangshou fo jing shu (觀無量壽佛經疏)	1753
Ch.	Sanlun xuanyi (三論玄義)	1852
Ch.	Dasheng xuan lun (大乘玄論)	1853
Ch.	Zhao lun (肇論)	1858
Eng.	*Essays of Sengzhao* (in *Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi,* 2017)	
Ch.	Huayan yisheng jiaoyi fenqi zhang (華嚴一乘教義分齊章)	1866
Eng.	*Treatise on Doctrinal Distinctions of the Huayan One Vehicle* (2023)	
Ch.	Yuanren lun (原人論)	1886
Eng.	*Treatise on the Origin of Humanity* (in *Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi,* 2017)	
Ch.	Mohe zhiguan (摩訶止觀)	1911
Eng.	*Great Cessation-and-Contemplation, Volume I* (2024)	
Eng.	*Great Cessation-and-Contemplation, Volume II* (2025)	
Ch.	Xiuxi zhiguan zuochan fayao (修習止觀坐禪法要)	1915
Ch.	Tiantai sijiao yi (天台四教儀)	1931
Eng.	*A Guide to the Tiantai Fourfold Teachings* (in *Tiantai Lotus Texts,* 2013)	
Ch.	Guoqing bai lu (國清百録)	1934
Eng.	*The Hundred Records of the Temple of National Purity* (2022)	
Ch.	Zhenzhou Linji Huizhao chanshi wulu (鎮州臨濟慧照禪師語録)	1985
Eng.	*The Recorded Sayings of Linji* (in *Three Chan Classics,* 1999)	
Ch.	Foguo Yuanwu chanshi biyan lu (佛果圜悟禪師碧巖録)	2003
Eng.	*The Blue Cliff Record* (1998)	
Ch.	Wumen guan (無門關)	2005
Eng.	*Wumen's Gate* (in *Three Chan Classics,* 1999)	
Ch.	Liuzu dashi fabao tan jing (六祖大師法寶壇經)	2008
Eng.	*The Platform Sutra of the Sixth Patriarch* (2000)	
Ch.	Xinxin ming (信心銘)	2010
Eng.	*The Faith-Mind Maxim* (in *Three Chan Classics,* 1999)	

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Ch.	Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要)	2012A
Eng.	*Essentials of the Transmission of Mind* (in *Zen Texts,* 2005)	
Ch.	Yongjia Zhengdao ge (永嘉證道歌)	2014
Eng.	*Yongjia's Song of Actualizing the Way* (2021)	
Ch.	Chixiu Baizhang qinggui (勅修百丈清規)	2025
Eng.	*The Baizhang Zen Monastic Regulations* (2007)	
Ch.	Yibuzonglun lun (異部宗輪論)	2031
Skt.	Samayabhedoparacanacakra	
Eng.	*The Cycle of the Formation of the Schismatic Doctrines* (2004)	
Ch.	Ayuwang jing (阿育王經)	2043
Skt.	Aśokāvadāna	
Eng.	*The Biographical Scripture of King Aśoka* (1993)	
Ch.	Maming pusa zhuan (馬鳴菩薩傳)	2046
Eng.	*The Life of Aśvaghoṣa Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Longshu pusa zhuan (龍樹菩薩傳)	2047
Eng.	*The Life of Nāgārjuna Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Posoupandou fashi zhuan (婆藪槃豆法師傳)	2049
Eng.	*Biography of Dharma Master Vasubandhu* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Datang Daciensi Zanzang fashi zhuan (大唐大慈恩寺三藏法師傳)	2053
Eng.	*A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty* (1995)	
Ch.	Gaoseng zhuan (高僧傳)	2059
Ch.	Biqiuni zhuan (比丘尼傳)	2063
Eng.	*Biographies of Buddhist Nuns* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Gaoseng Faxian zhuan (高僧法顯傳)	2085
Eng.	*The Journey of the Eminent Monk Faxian* (in *Lives of Great Monks and Nuns,* 2002)	

Title		Taishō No.
Ch.	Datang xiyu ji (大唐西域記)	2087
Eng.	*The Great Tang Dynasty Record of the Western Regions* (1996)	
Ch.	Youfangjichao: Tangdaheshangdongzheng zhuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch.	Hongming ji (弘明集)	2102
Eng.	*The Collection for the Propagation and Clarification of Buddhism, Volume I* (2015)	
	The Collection for the Propagation and Clarification of Buddhism, Volume II (2017)	
Ch.	Fayuan zhulin (法苑珠林)	2122
Eng.	*A Forest of Pearls from the Dharma Garden, Volume I* (2019)	
Eng.	*A Forest of Pearls from the Dharma Garden, Volume II* (2019)	
Eng.	*A Forest of Pearls from the Dharma Garden, Volume III* (2020)	
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Eng.	*A Forest of Pearls from the Dharma Garden, Volume V* (2022)	
Eng.	*A Forest of Pearls from the Dharma Garden, Volume VI* (2023)	
Ch.	Nanhai jigui neifa zhuan (南海寄歸内法傳)	2125
Eng.	*Buddhist Monastic Traditions of Southern Asia* (2000)	
Ch.	Fanyu zaming (梵語雜名)	2135
Jp.	Shōmangyō gisho (勝鬘經義疏)	2185
Eng.	*Prince Shōtoku's Commentary on the Śrīmālā Sutra* (2011)	
Jp.	Yuimakyō gisho (維摩經義疏)	2186
Eng.	*The Expository Commentary on the Vimalakīrti Sutra* (2012)	
Jp.	Hokke gisho (法華義疏)	2187
Jp.	Hannya shingyō hiken (般若心經秘鍵)	2203A
Eng.	*The Key to the Secret of the Heart Sutra* (2023)	
Jp.	Daijō hossō kenjin shō (大乘法相研神章)	2309
Jp.	Kanjin kakumu shō (觀心覺夢鈔)	2312
Eng.	*Observing the Mind, Awakening from a Dream* (2021)	
Jp.	Risshū kōyō (律宗綱要)	2348
Eng.	*The Essentials of the Vinaya Tradition* (1995)	
Jp.	Tendai hokke shūgi shū (天台法華宗義集)	2366
Eng.	*The Collected Teachings of the Tendai Lotus School* (1995)	

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Jp.	Kenkairon (顯戒論)	2376
Jp.	Sange gakushō shiki (山家學生式)	2377
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Eng.	*The Precious Key to the Secret Treasury* (in *Shingon Texts,* 2004)	
Jp.	Benkenmitsu nikyō ron (辨顯密二教論)	2427
Eng.	*On the Differences between the Exoteric and Esoteric Teachings* (in *Shingon Texts,* 2004)	
Jp.	Sokushin jōbutsu gi (即身成佛義)	2428
Eng.	*The Meaning of Becoming a Buddha in This Very Body* (in *Shingon Texts,* 2004)	
Jp.	Shōji jissōgi (聲字實相義)	2429
Eng.	*The Meanings of Sound, Sign, and Reality* (in *Shingon Texts,* 2004)	
Jp.	Unjigi (吽字義)	2430
Eng.	*The Meanings of the Word Hūṃ* (in *Shingon Texts,* 2004)	
Jp.	Gorin kuji myōhimitsu shaku (五輪九字明秘密釋)	2514
Eng.	*The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables* (in *Shingon Texts,* 2004)	
Jp.	Mitsugonin hotsuro sange mon (密嚴院發露懺悔文)	2527
Eng.	*The Mitsugonin Confession* (in *Shingon Texts,* 2004)	
Jp.	Kōzen gokoku ron (興禪護國論)	2543
Eng.	*A Treatise on Letting Zen Flourish to Protect the State* (in *Zen Texts,* 2005)	
Jp.	Fukan zazengi (普勸坐禪儀)	2580
Eng.	*A Universal Recommendation for True Zazen* (in *Zen Texts,* 2005)	
Jp.	Shōbōgenzō (正法眼藏)	2582
Eng.	*Shōbōgenzō: The True Dharma-eye Treasury, Volume I* (2007) *Shōbōgenzō: The True Dharma-eye Treasury, Volume II* (2008) *Shōbōgenzō: The True Dharma-eye Treasury, Volume III* (2008) *Shōbōgenzō: The True Dharma-eye Treasury, Volume IV* (2008)	
Jp.	Zazen yōjin ki (坐禪用心記)	2586
Eng.	*Advice on the Practice of Zazen* (in *Zen Texts,* 2005)	

Title	Taishō No.
Jp. Senchaku hongan nembutsu shū (選擇本願念佛集) Eng. *Senchaku Hongan Nembutsu Shū: A Collection of Passages on the Nembutsu Chosen in the Original Vow* (1997)	2608
Jp. Kenjōdo shinjitsu kyōgyō shōmon rui (顯淨土眞實教行証文類) Eng. *Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment* (2003)	2646
Jp. Tannishō (歎異抄) Eng. *Tannishō: Passages Deploring Deviations of Faith* (1996)	2661
Jp. Rennyo shōnin ofumi (蓮如上人御文) Eng. *Rennyo Shōnin Ofumi: The Letters of Rennyo* (1996)	2668
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