

# PLI-TV-KD22

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Theravada Collection on Monastic Law The Small Division The chapter on the second council

One hundred years after the Buddha had attained final extinguishment, the Vajjian monks of Vesali proclaimed ten practices as allowable: the salt-in-horn practice; the two-fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money. At that time Venerable Yasa of Kakanda was wandering in the Vajjian country, when he arrived at Vesali. There he stayed in the house with the peaked roof in the Great Wood. Soon afterwards, on the observance day, the Vajjian monks of Vesali filled a bronze bowl with water and placed it in the midst of the Sangha of monks. Whenever a lay follower of Vesali came, they said, “Please give a <i lang='pi' translate='no'>kahapana</i> coin to the Sangha, or half a <i lang='pi' translate='no'>kahapana</i>, or a <i lang='pi' translate='no'>pada</i>, or a <i lang='pi' translate='no'>masaka</i>. The Sangha needs requisites.” But Yasa said to the lay followers, “Don’t give a <i lang='pi' translate='no'>kahapana</i> to the Sangha, or half a <i lang='pi' translate='no'>kahapana</i>, or a <i lang='pi' translate='no'>pada</i>, or a <i lang='pi' translate='no'>masaka</i>. Gold, silver, and money aren’t allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money.” But although Yasa said this, the lay followers continued to give money to the Sangha. The next morning the Vajjian monks distributed the money evenly. And they said to Yasa, “Here’s your share, Yasa.” “There’s no share for me. I don’t accept money.” The Vajjian monks said to one another, “Yasa is abusing and reviling the lay followers who have faith and confidence. He’s destroying their confidence. Let’s do a legal procedure of reconciliation against him.” And they did just that. Yasa said to them, “The Buddha has laid down that a monk who has had a legal procedure of reconciliation done against him should be given a monk as a companion messenger. Please give me a companion.” They then appointed a monk and gave him to Yasa as a companion messenger. Yasa entered Vesali with his companion and said to the lay followers, “It seems that I’m abusing and reviling the venerable lay followers who have faith and confidence, and that I’m destroying their confidence, in that I speak of what’s contrary to the Teaching as such and of what’s in accordance with the Teaching as such, and that I speak of what’s contrary to the Monastic Law as such and of what’s in accordance with the Monastic Law as such. Why monastics should not accept gold, silver, or money On one occasion the Buddha was staying at Savatthi in the Jeta Grove, Anathapindika’s Monastery. There he addressed the monks: ‘There are these four defilements of the sun

and the moon that stop them from shining and radiating: clouds; snow; smoke and dust; and an eclipse by Rahu, the ruler of the antigods. In the same way, there are these four defilements of monastics and brahmins that stop them from shining and radiating: drinking alcohol; having sexual intercourse; accepting gold, silver, or money; and making a living through wrong livelihood.’ Having said this, the Teacher added: ‘Defiled by desire and ill will, Some monastics and brahmins, Those hindered by delusion, Delight in what seems lovely. Some monastics and brahmins, Deluded, they drink alcohol, Have sexual intercourse, Accept gold, silver, or money, And make a living Through wrong livelihood. These are called defilements by the Buddha, The Kinsman of the Sun. Those monastics and brahmins Who are defiled by these Do not shine and radiate; They are impure, dirty, and low. Enveloped in darkness, Slaves to craving that leads them on, Filling the dreaded cemeteries, They receive another life.’ It’s by speaking like this, it seems, that I’m abusing and reviling the venerable lay followers who have faith and confidence, and that I’m destroying their confidence. At another time when the Buddha was staying at Rajagaha in the Bamboo Grove, the royal court was seated together in the royal compound, having the following conversation, ‘Gold, silver, and money are allowable for the Sakyan monastics; they accept and receive gold, silver, and money.’ On that occasion the chief Maniculaka was sitting in that gathering. He said, ‘No, gold, silver, and money aren’t allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money.’ And he was able to persuade that gathering. Soon afterwards Maniculaka went to the Buddha, bowed, sat down, and told him what had happened, adding, ‘Sir, have I explained in accordance with the Teaching so that I can’t be legitimately criticized or censured?’ ‘You certainly have, for gold, silver, and money aren’t allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money. Whoever is allowed gold, silver, or money is also allowed the pleasures of the world. And you should know that anyone who’s allowed the pleasures of the world doesn’t have the qualities of an ascetic, the qualities of a Sakyan monastic. Still, I say that anyone who needs grass may look for it, likewise timber, a cart, or a worker. But under no circumstances should they accept or look for gold, silver, or money.’ It’s by speaking like this, it seems, that I’m abusing and reviling the venerable lay followers who have faith and confidence, and that I’m destroying their confidence. On another occasion at Rajagaha the Buddha prohibited gold, silver, and money and laid down a training rule because of Venerable Upananda the Sakyan. It’s by speaking like this, it seems, that I’m abusing and reviling the venerable lay followers who have faith and confidence, and that I’m destroying their confidence, in that I speak of what’s contrary to the Teaching as such and of what’s in accordance with the Teaching as such, and that I speak of what’s contrary to the Monastic Law as such and of what’s in accordance with the Monastic Law as such. And the lay followers of Vesali said to Yasa, ‘Venerable, you’re the only Sakyan monastic; none of these others is. Please stay at Vesali. We’ll do our best to provide you with

robe-cloth, almsfood, a dwelling, and medicinal supplies.” Having persuaded the lay followers of Vesali, Yasa returned to the monastery together with his companion messenger. Soon afterwards the Vajjian monks asked the monk who had been the companion messenger, “Did Yasa ask forgiveness of the lay followers?” “The lay followers have acted badly toward us. They now regard Yasa as the only Sakyan monastic, but none of us.” The Vajjian monks said, “Yasa has informed the householders without our approval. Let’s do a legal procedure of ejection against him.” But when they gathered together to do the procedure against him, Yasa rose up into the air and landed at Kosambi. Yasa gathers supporters Yasa then sent a message to the monks at Pava and to the monks in Avanti in the southern region: “Please come, venerables. Let’s take on this legal issue—before what’s contrary to the Teaching shines forth and the Teaching is obstructed; before what’s contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak.” Yasa then traveled to Venerable Sambhuta Sanavasi who was staying on the Ahoganga mountain. He bowed, sat down, and said, “Sir, the Vajjian monks of Vesali proclaim these ten practices as allowable: the salt-in-horn practice; the two-fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money. Let’s take on this legal issue—before what’s contrary to the Teaching shines forth and the Teaching is obstructed; before what’s contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak.” “Yes.”

Soon afterwards, sixty monks from Pava—all of them wilderness dwellers, almsfood-only eaters, rag-robe wearers, three-robe owners, and perfected—gathered on mount Ahoganga. And eighty-eight monks from Avanti in the southern region—some of them wilderness dwellers, some almsfood-only eaters, some rag-robe wearers, some three-robe owners, but all perfected—also gathered on mount Ahoganga. Then, as the senior monks were consulting one another, it occurred to them, “This legal issue is going to be contentious and difficult. How can we get supporters to strengthen our side?” At this time Venerable Revata was staying at Soreyya. He was learned and a master of the tradition; he was an expert on the Teaching, the Monastic Law, and the Key Terms; he was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. The senior monks considered this and said, “If we get Revata to support us, we’ll be stronger.” When Revata heard this conversation between the senior monks by means of clairaudience, he thought, “This legal issue is going to be contentious and difficult. It wouldn’t be appropriate for me to stay away from it. But now these monks are coming, and I won’t be at ease when they crowd me in. Let me leave before they arrive.” And he went from Soreyya to Sankassa. When the

senior monks came to Soreyya and asked where Revata was. They were told that he had gone to Sankassa. Revata then went from Sankassa to Kannakujja. When the senior monks came to Sankassa and asked where Revata was, they were told he had gone to Kannakujja. Revata then went from Kannakujja to Udumbara. When the senior monks came to Kannakujja and asked where Revata was, they were told he had gone to Udumbara. Revata then went from Udumbara to Aggalapura. When the senior monks came to Udumbara and asked where Revata was, they were told he had gone to Aggalapura. Revata then went from Aggalapura to Sahajati. When the senior monks came to Aggalapura and asked where Revata was, they were told he had gone to Sahajati. Finally the senior monks caught up with Revata at Sahajati. The ten practices explained Sambhuta Sanavasi then said to Yasa, “Revata is learned and a master of the tradition; he’s an expert on the Teaching, the Monastic Law, and the Key Terms; he’s knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we ask Revata a question, he would be capable of spending the whole night answering just that one. Now, soon he will ask a pupil monk to chant. Once the chanting is finished, go up to Revata and ask him about these ten practices.” “Yes, sir.” Soon afterwards, when the chanting was finished, Yasa went up to Revata, bowed, sat down, and said, “Sir, is the salt-in-horn practice allowable?” “What’s the salt-in-horn practice?” “Is it allowable to carry salt in a horn and then eat it whenever the food is unsalted?” “No, it’s not allowable.” “Is the two-fingerbreadths practice allowable?”—“What’s the two fingerbreadths practice?”—“Is it allowable to eat at the wrong time, so long as the shadow of the sundial is within two fingerbreadths of midday?”—“No.” “Is the next-village practice allowable?”—“What’s the next-village practice?”—“When you have finished your meal and refused an invitation to eat more, is it allowable to eat non-leftover food if you intend to go to the next village?”—“No.” “Is the many-monasteries practice allowable?”—“What’s the many-monasteries practice?”—“When there are a number of monasteries within the same monastery zone, is it allowable for them to do the observance-day ceremony separately?”—“No.” “Is the consent practice allowable?”—“What’s the consent practice?”—“Is it allowable to do a legal procedure with an incomplete Sangha, with the intention of getting consent from the absent monks afterwards?”—“No.” “Are customary practices allowable?”—“What are customary practices?”—“Is it allowable to follow the practices of one’s preceptors or teachers?”—“Sometimes it is, sometimes it isn’t.” “Is the unchurned practice allowable?”—“What’s the unchurned practice?”—“When you have finished your meal and refused an invitation to eat more, is it allowable to drink that which is halfway between milk and curd, if it’s not left over?”—“No.” “Is palm-juice drinking allowable?”—“What’s palm juice?”—“Is it allowable to drink that which has started to ferment, but which hasn’t yet become a proper alcoholic drink?”—“No.” “Are sitting mats without borders allowable?”—“No.” “Is gold, silver, or money allowable?”—“No.” “The Vajjian monks of Vesali proclaim these

ten practices. Venerable, let's take on this legal issue—before what's contrary to the Teaching shines forth and the Teaching is obstructed; before what's contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak." Saying, "Yes," he consented to Yasa's request. The first section for recitation is finished.

Both sides gathering supportersThe Vajjian monks of Vesali heard: "It seems Yasa wants to take on this legal issue and is looking for supporters. And it seems he is gaining support." They said, "This legal issue is going to be contentious and difficult. How can we get supporters to strengthen our side?" It occurred to them, "Venerable Revata is learned and a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we get Revata to support us, we'll be stronger." They prepared many monastic requisites: a bowl, a robe, a sitting mat, a needle case, a belt, a water filter, and a water strainer. Taking those requisites, they traveled by boat upstream to Sahajati. After disembarking, they had a meal at the foot of a tree. At this time, Venerable Salha was reflecting in private: "Who speak in accordance with the Teaching—the monks from the east or the monks from Pava?" Reflecting on the Teaching and the Monastic Law, it occurred to him, "The monks from the east speak contrary to the Teaching, but the monks from Pava don't." Just then a god from the pure abodes read Salha's mind. Then, just as a strong man might bend or stretch his arm, he disappeared from pure abodes and appeared in front of Salha. And he said to Salha, "You're right, Venerable Salha. The monks from the east speak contrary to the Teaching, but the monks from Pava don't. So then, take a stand in accordance with the Teaching." "I've always taken a stand in accordance with the Teaching. But I won't reveal my view in case I'm appointed to deal with this legal issue." The Vajjian monks then went to Revata and said, "Venerable, please accept these monastic requisites." Not wanting to accept them, he replied, "There's no need. My bowl and robes are complete." At this time a monk called Uttara, who had twenty years of seniority, was Revata's attendant. The Vajjian monks then went to him and said, "Please accept these monastic requisites." Not wanting to accept them, he replied, "There's no need. My bowl and robes are complete." "But people brought monastic requisites to the Buddha. If the Buddha received them, they were pleased. If he didn't, they brought them to Venerable Ananda instead, saying, 'Venerable, please accept these monastic requisites. It'll be as if they were received by the Buddha himself.' So please accept these monastic requisites. It'll be as if they were received by the elder himself." Because he was pressured, Uttara received a robe. And he said, "Please say what you want." "Please say this to the elder, 'Sir, please say this in the midst of the Sangha: "Buddhas appear in the eastern countries. The monks from the east speak in accordance with the Teaching, not

so the monks from Pava.”” “Alright.” He then went to Revata and told him what he had been asked to say. Revata replied, “You’re urging me to act contrary to the Teaching,” and he dismissed Uttara. Soon afterwards the Vajjian monks asked Uttara, “What did he say?” “We’ve acted badly. Saying, ‘You’re urging me to act contrary to the Teaching’, the elder dismissed me.” “But aren’t you a senior monk of twenty years’ standing?” “Yes. Nevertheless, I live with formal support from him because I respect him.” The Sangha then gathered to make a decision on that legal issue. Revata informed the Sangha: “Please, I ask the Sangha to listen. If we were to resolve this legal issue here, it might be that the monks who started the ten practices would reopen it. If the Sangha is ready, the Sangha should resolve this legal issue in the place where it arose.” The senior monks then went to Vesali to make a decision on that legal issue. At that time there was a monk called Sabbakami who had been ordained for one hundred and twenty years and was the most senior monk in the world. He had been a student of Venerable Ananda and was now staying at Vesali. Revata said to Sambhuta Sanavasi, “I’ll be staying in Sabbakami’s dwelling. Please go to Sabbakami at the appropriate time and ask about these ten practices.” “Yes, sir.” Revata then entered Sabbakami’s dwelling. Sabbakami had his resting place prepared in the room, whereas Revata had his prepared in the entryway. When Revata saw that the old monk did not lie down, he too did not lie down. And when Sabbakami saw that the tired monk who had just arrived did not lie down, he too did not lie down. Getting up early in the morning, Sabbakami said to Revata, “What’s your main meditation?” “It’s good will, sir.” “Your meditation is noble, for good will is a noble meditation.” “In the past, too, when I was a householder, I habitually practiced good will, and now it’s my main meditation. Besides, I attained perfection long ago. But what’s your main meditation, sir?” “It’s emptiness.” “Your meditation is that of a great man, for emptiness is the meditation of a great man.” “In the past, too, when I was a householder, I habitually practiced emptiness, and now it’s my main meditation. Besides, I attained perfection long ago.” At that moment the conversation between the senior monks was interrupted because Sambhuta Sanavasi arrived. Sambhuta Sanavasi went up to Sabbakami, bowed, sat down, and said, “Sir, the Vajjian monks of Vesali proclaim ten practices as allowable: the salt-in-horn practice; the two-fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money. Now, you’ve learned much at the feet of your preceptor, both of the Teaching and the Monastic Law. When you reflect on the Teaching and the Monastic Law, who speak in accordance with the Teaching—the monks from the east or the monks from Pava?” “You too have learned much at the feet of your preceptor, both of the Teaching and the Monastic Law. When you reflect on the Teaching and the Monastic Law, who speak in accordance with the Teaching—the monks from the east or the monks from Pava?” “When I reflect like this, it occurs to me that the monks from the east speak contrary to the Teaching, but the monks from Pava don’t. But I won’t reveal my

view in case I'm appointed to deal with this legal issue." "And when I reflect like this, it occurs to me too that the monks from the east speak contrary to the Teaching, but the monks from Pava don't. And I too won't reveal my view in case I'm appointed to deal with this legal issue."

Choosing a committeeThe Sangha then gathered to make a decision on that legal issue. While they were discussing that legal issue, there was endless talk but not a single statement that could be understood. Revata then informed the Sangha: "Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk but not a single statement that could be understood. If the Sangha is ready, it should resolve this legal issue by means of a committee." The Sangha then selected four monks from the east—Venerable Sabbakami, Venerable Salha, Venerable Khujjasobhita, and Venerable Vasabhadhamika—and four monks from Pava—Venerable Revata, Venerable Sambhuta Sanavasi, Venerable Yasa of Kakanda, and Venerable Sumana. Revata then informed the Sangha: "Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk but not a single statement that could be understood. If the Sangha is ready, it should appoint four monks from the east and four from Pava to a committee to resolve this legal issue. This is the motion. Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk but not a single statement that could be understood. The Sangha appoints four monks from the east and four from Pava to a committee to resolve this legal issue. Any monk who approves of appointing four monks from the east and four from Pava to a committee to resolve this legal issue should remain silent. Any monk who doesn't approve should speak up. The Sangha has appointed four monks from the east and four from Pava to a committee to resolve this legal issue. The Sangha approves and is therefore silent. I will remember it thus." At that time there was a monk called Ajita who had ten years of seniority and was the Sangha's reciter of the Monastic Code. The Sangha appointed him to assign seats to the senior monks. The senior monks said, "Where should we resolve this legal issue?" It occurred to them, "There's the Valika Monastery, which is delightful, quiet, and free from chatter. Let's resolve this legal issue there." And so they went to the Valika Monastery. The committee decides on the ten practicesRevata then informed the Sangha: "Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will question Venerable Sabbakami on the Monastic Law." And Sabbakami informed the Sangha: "Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by Revata about the Monastic Law." Revata said to Sabbakami, "Sir, is the salt-in-horn practice allowable?" "What's the salt-in-horn practice?" "Is it allowable to carry salt in a horn and then eat it whenever the food is unsalted?" "No, it's not allowable." "Where was it prohibited?" "At Savatthi, in the analysis of the Monastic Code." "What was committed?" "An offense entailing confession for eating what has been stored." "Please, venerables, I ask the Sangha to listen. The Sangha has decided on the first practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction.

I make a note of this first decision.” “Is the two-fingerbreadths practice allowable?”—“What’s the two-fingerbreadths practice?”—“Is it allowable to eat at the wrong time, so long as the shadow of the sundial is within two fingerbreadths of midday?”—“No.”—“Where was it prohibited?”—“At Rajagaha, in the analysis of the Monastic Code.”—“What was committed?”—“An offense entailing confession for eating at the wrong time.” “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the second practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this second decision.” “Is the next-village practice allowable?”—“What’s the next-village practice?”—“When you have finished your meal and refused an invitation to eat more, is it allowable to eat non-leftover food if you intend to go to the next village?”—“No.”—“Where was it prohibited?”—“At Savatthi, in the analysis of the Monastic Code.”—“What was committed?”—“An offense entailing confession for eating what isn’t left over.” “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the third practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this third decision.” “Is the many-monasteries practice allowable?”—“What’s the many-monasteries practice?”—“When there are a number of monasteries within the same monastery zone, is it allowable to do the observance-day ceremony separately?”—“No.”—“Where was it prohibited?”—“At Rajagaha, in what’s connected to the observance-day ceremony.”—“What was committed?”—“An act of wrong conduct for going beyond the Monastic Law.” “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the fourth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this fourth decision.” “Is the consent practice allowable?”—“What’s the consent practice?”—“Is it allowable to do a legal procedure with an incomplete Sangha, with the intention of getting consent from the absent monks afterwards?”—“No.”—“Where was it prohibited?”—“In the section on Those from Campa, in the Monastic Law.”—“What was committed?”—“An act of wrong conduct for going beyond the Monastic Law.” “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the fifth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this fifth decision.” “Are customary practices allowable?”—“What are customary practices?”—“Is it allowable to follow the practices of one’s preceptors or teachers?”—“Sometimes it is, sometimes it isn’t.” “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the sixth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this sixth decision.” “Is the unchurned practice allowable?”—“What’s the unchurned practice?”—“When you have finished your meal and refused an invitation to eat more, is it allowable to drink that which is halfway between

milk and curd, if it isn't leftover?"—"No."—"Where was it prohibited?"—"At Savatthi, in the analysis of the Monastic Code."—"What was committed?"—"An offense entailing confession for eating what isn't left over." "Please, venerables, I ask the Sangha to listen. The Sangha has decided on the seventh practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction. I make a note of this seventh decision." "Is palm-juice drinking allowable?"—"What's palm juice?"—"Is it allowable to drink that which has started to ferment, but which hasn't yet become a proper alcoholic drink?"—"No."—"Where was it prohibited?"—"At Kosambi, in the analysis of the Monastic Code."—"What was committed?"—"An offense entailing confession for drinking alcohol." "Please, venerables, I ask the Sangha to listen. The Sangha has decided on the eighth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction. I make a note of this eighth decision." "Are sitting mats without borders allowable?"—"No."—"Where was it prohibited?"—"At Savatthi, in the analysis of the Monastic Code."—"What was committed?"—"An offense entailing confession in relation to the rule concerning cutting." "Please, venerables, I ask the Sangha to listen. The Sangha has decided on the ninth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction. I make a note of this ninth decision." "Is gold, silver, or money allowable?"—"No."—"Where was it prohibited?"—"At Rajagaha, in the analysis of the Monastic Code."—"What was committed?"—"An offense entailing confession for receiving gold, silver, or money." "Please, venerables, I ask the Sangha to listen. The Sangha has decided on the tenth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction. I make a note of this tenth decision. Please, venerables, I ask the Sangha to listen. The Sangha has decided on the ten practices. These ten practices are contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction." "The legal issue has been resolved and properly disposed of. Nevertheless, for the purpose of convincing the other monks, you should ask me about these ten practices also in the midst of the Sangha." Revata then asked Sabbakami about the ten practices in the midst of the Sangha. And Sabbakami was able to reply to each and every question. At this communal recitation of the Monastic Law there were seven hundred monks, neither more nor less. This is why this communal recitation is called "The group of seven hundred". The twelfth chapter on the second council is finished. In this chapter there are twenty-five topics. This is the summary: "The ten practices, having filled, Legal procedure, he entered with a messenger; Four, and again gold, And Kosambi, those from Pava. The way to Soreyya, Sankassa, Kannakujja, Udumbara; And Sahajati, he asked, Heard, how can we. A bowl, went upstream with a boat, In private, bringing; Respect, Sangha, Vesali, Good will, Sangha, committee." The chapter on the second council is finished. The Small Division is finished.

The canonical text of the Small Division is finished.

— PLI-TV-KD22 — Bhikkhu Brahmali (CC0-1.0)