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Theravada Collection on Monastic Law The Great Division The chapter on entering the rainy-season residence 1. The instruction to enter the rainy-season residence

At one time the Buddha was staying at Rajagaha in the Bamboo Grove, the squirrel sanctuary. At that time the Buddha had not yet laid down the rainy-season residence for the monks. And so the monks were wandering about in the winter, in the summer, and also during the rainy season. People complained and criticized them, “How can the Sakyan monastics go wandering in the winter, in the summer, and even during the rainy season? They’re trampling down the green grass, oppressing one-sensed life, and destroying many small creatures. Even the monastics of other religions, with their flawed teachings, settle down for the rainy season. Even birds make a nest in the top of a tree and settle down for the rainy-season. But not so the Sakyan monastics.” The monks heard the complaints of those people and told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “You should enter the rainy-season residence.”

The monks thought, “When should we enter the rains residence?” They told the Buddha. “You should enter the rainy-season residence during the rainy season.” The monks thought, “How many entries to the rains residence are there?” “There are two entries to the rainy-season residence: the first and the second. The first should be entered on the day after the full moon of July and the second one month after the same full moon.”

2. The prohibition against wandering during the rainy season, etc. Soon afterwards the monks from the group of six entered the rains residence and then went wandering during the rainy season. People complained and criticized them just as they had before. The monks heard the complaints of those people and the monks of few desires complained and criticized them, “How could the monks from the group of six enter the rains residence and then go wandering during the rainy season?” And they told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “After entering the rainy-season residence, you should stay put for the first or the second three-month period before you go wandering. If you go wandering during the rainy-season residence period, you commit an offense of wrong conduct.”

The monks from the group of six did not want to enter the rains residence. “You should enter the rainy-season residence. If you don’t, you commit an offense of wrong conduct.” On the day of the entry to the rains residence, the monks from the group of six deliberately bypassed a monastery because they did not want to enter the rains residence. “On the day of the entry to the rainy-season residence, you shouldn’t deliberately bypass a monastery because you don’t want to enter the rainy-season residence. If you do, you commit an offense of wrong conduct.” At one time King Seniya Bimbisara of Magadha

wanted to postpone the rains residence. He sent a message to the monks: “Would the venerables please enter the rains residence during the next waxing phase of the moon?” They told the Buddha. “You should comply with the wishes of kings.”

3. The allowance for seven-day business When the Buddha had stayed at Rajagaha for as long as he liked, he set out wandering toward Savatthi. When he eventually arrived, he stayed in the Jeta Grove, Anathapindika’s Monastery. At that time the lay follower Udena had had a dwelling built for the Sangha in the Kosalan country. He sent a message to the monks: “Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.” The monks replied, “The Buddha has laid down a rule that a monk who’s entered the rains residence shouldn’t go wandering until after the rains. Please wait, Udena. Once we’ve completed the rains residence, we’ll come. But if the matter is urgent, then give the dwelling in the presence of the local monks.” Udena complained and criticized them, “How can the venerables not come when I’ve sent them a message? I’m a donor and I provide services. I’m a supporter of the Sangha!” The monks heard his complaints and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “If any of seven kinds of persons—a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower—asks you to come, I allow you to go for seven days, but only if you’re asked. And you should return within seven days.” Male lay followers “It may happen, monks, that a male lay follower has had a dwelling built for the Sangha and sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days. It may happen that a male lay follower has had a stilt house built for the Sangha, has had a cave built, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof cover, a monastery, or has had a site for a monastery prepared for the Sangha, and sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days. It may happen that a male lay follower has had a dwelling built for a number of monks ... has had a dwelling built for a single monk, has had a stilt house built, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof cover, a monastery, or has had a site for a monastery prepared, and sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days. It may happen that a male lay follower has had a dwelling built for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of

novice monks, for a single novice monk, for a number of novice nuns, or has had a dwelling built for a single novice nun ... or has had a stilt house built, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared, and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days. It may happen that a male lay follower has had a house built for himself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof cover, a park, or has had a site for a park prepared for himself; or his son is getting married, or his daughter is getting married, or he is sick, or he knows a discourse. If he then sends a message to the monks: 'Please come, venerables, and learn this discourse before it disappears,' or he has some duty or business and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days." Improper cancellation of the invitation "It may happen that a female lay follower has had a dwelling built for the Sangha and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days. It may happen that a female lay follower has had a stilt house built for the Sangha, has had a cave built, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof cover, a monastery, or has had a site for a monastery prepared for the Sangha and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days. It may happen that a female lay follower has had a dwelling built for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ... It may happen that a female lay follower has had a house built for herself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof cover, a park, or has had a site for a park prepared for herself; or her son is getting married, or her daughter is getting married, or she is sick, or she knows a discourse. If she then sends a message to the monks: 'Please come, venerables, and learn this discourse before it disappears,' or she has some duty or business and sends a message to the monks: 'Please come, venerables,

I wish to make an offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days. It may happen that a monk, a nun, a trainee nun, a novice monk, or a novice nun has had a dwelling built for the Sangha ... for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ... or she's had a dwelling built for herself, has had a stilt house built, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared for herself. If she then sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days.'

4. The allowance to go to any of five kinds of persons even if not asked On one occasion a certain monk was sick. He sent a message to the monks: "Please come, venerables, I'm sick." They told the Buddha. "Even if you're not asked, let alone if you are, I allow you to go for seven days to any of five kinds of persons—a monk, a nun, a trainee nun, a novice monk, or a novice nun. But you should return within seven days." A monk sending a message "It may be that a sick monk sends a message to the monks: 'Please come, venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about his sickness,' or 'I'll nurse him.' But you should return within seven days. It may be that a monk who is discontent with the spiritual life sends a message to the monks: 'Please come, venerables, I'm discontent with the spiritual life.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll allay his discontent,' 'I'll find someone to allay his discontent', or 'I'll give him a teaching.' But you should return within seven days. It may be that an anxious monk sends a message to the monks: 'Please come, venerables, I'm anxious.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll dispel his anxiety,' 'I'll find someone to dispel his anxiety,' or 'I'll give him a teaching.' But you should return within seven days. It may be that a monk who has wrong view sends a message to the monks: 'Please come, venerables, I have wrong view.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make him give up that wrong view,' 'I'll get someone to make him give up that wrong view,' or 'I'll give him a teaching.' But you should return within seven days. It may be that a monk who has committed a heavy offense for which he deserves to be given probation sends a message to the monks: 'Please come, venerables, I've committed a heavy offense for which I deserve to be given probation.' Then, even if you're not asked, let alone if you are, you

should go for seven days, thinking, 'I'll make an effort to get him given probation,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days. It may be that a monk who deserves to be sent back to the beginning sends a message to the monks: 'Please come, venerables, I deserve to be sent back to the beginning.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him sent back to the beginning,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days. It may be that a monk who deserves the trial period sends a message to the monks: 'Please come, venerables, I deserve to be given the trial period.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him given the trial period,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days. It may be that a monk who deserves rehabilitation sends a message to the monks: 'Please come, venerables, I deserve rehabilitation.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him rehabilitated,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days. It may be that the Sangha wants to do a legal procedure against a monk—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: 'Please come, venerables, the Sangha wants to do a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How may the Sangha not do the procedure?' or 'How may the Sangha make it lighter?' But you should return within seven days. Or it may be that the Sangha has done a legal procedure against him—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: 'Please come, venerables, the Sangha has done a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How can I help him behave properly and suitably so as to deserve to be released?' or 'What can I do so that the Sangha lifts that procedure?' But you should return within seven days." A nun sending a message "It may be, monks, that a sick nun sends a message to the monks: 'Please come, venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days. It may be that a nun who is discontent with the spiritual life sends a message to the monks: 'Please come, venerables, I'm discontent with the spiritual life.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll allay her discontent,' 'I'll find someone to allay her discontent', or 'I'll give her a teaching.' But you should return within seven days. It may be that an anxious nun sends a message to the monks: 'Please come, venerables, I'm anxious.' Then, even if you're not asked,

let alone if you are, you should go for seven days, thinking, 'I'll dispel her anxiety,' 'I'll find someone to dispel her anxiety,' or 'I'll give her a teaching.' But you should return within seven days. It may be that a nun who has wrong view sends a message to the monks: 'Please come, venerables, I have wrong view.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make her give up that wrong view,' 'I'll get someone to make her give up that wrong view,' or 'I'll give her a teaching.' But you should return within seven days. It may be that a nun who has committed a heavy offense for which she deserves the trial period sends a message to the monks: 'Please come, venerables, I deserve to be given the trial period.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her given the trial period.' But you should return within seven days. It may be that a nun who deserves to be sent back to the beginning sends a message to the monks: 'Please come, venerables, I deserve to be sent back to the beginning.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her sent back to the beginning.' But you should return within seven days. It may be that a nun who deserves rehabilitation sends a message to the monks: 'Please come, venerables, I deserve rehabilitation.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her rehabilitated.' But you should return within seven days. It may be that the Sangha wants to do a legal procedure against a nun—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: 'Please come, venerables, the Sangha wants to do a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How may the Sangha not do the procedure?' or 'How may the Sangha make it lighter?' But you should return within seven days. Or it may be that the Sangha has done a legal procedure against her—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: 'Please come, venerables, the Sangha has done a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How can I help her behave properly and suitably so as to deserve to be released?' or 'What can I do so that the Sangha lifts that procedure?' But you should return within seven days." Other monastics sending a message "It may be, monks, that a sick trainee nun sends a message to the monks: 'Please come, venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days. It may be that a trainee nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who has failed in the training sends a message to the monks: 'Please come, venerables, I've failed in the training.' Then, even if you're not asked, let alone if you are, you should

go for seven days, thinking, 'I'll make an effort to get her to undertake the training.' But you should return within seven days. It may be that a trainee nun who desires the full ordination sends a message to the monks: 'Please come, venerables, I desire the full ordination.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her the full ordination,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days. It may be that a sick novice monk sends a message to the monks: 'Please come, venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about his sickness,' or 'I'll nurse him.' But you should return within seven days. It may be that a novice monk who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about his age sends a message to the monks: 'Please come, venerables, I want to ask about my age.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll ask him,' or 'I'll inform him.' But you should return within seven days. It may be that a novice monk who desires the full ordination sends a message to the monks: 'Please come, venerables, I desire the full ordination.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him the full ordination,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days. It may be that a sick novice nun sends a message to the monks: 'Please come, venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days. It may be that a novice nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about her age sends a message to the monks: 'Please come, venerables, I want to ask about my age.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll ask her,' or 'I'll inform her.' But you should return within seven days. It may be that a novice nun who desires to undertake the training of a trainee nun sends a message to the monks: 'Please come, venerables, I desire to undertake the training.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort for her to undertake the training of a trainee nun.' But you should return within seven days."

5. The allowance to go to any of seven kinds of persons even if not asked On one occasion the mother of a certain monk was sick. She sent a message to her son: "Please come, I'm sick." That monk thought, "The Buddha has laid down a rule that one should go for seven days to any of seven kinds of persons, but only when asked, and that one should go for seven days to any of five kinds of persons even if not asked, let alone if one is. My mother is sick, but

she's not a lay follower. So what should I do?" They told the Buddha. "Even if you're not asked, let alone if you are, I allow you to go for seven days to any of seven kinds of persons—a monk, a nun, a trainee nun, a novice monk, a novice nun, your mother, your father. But you should return within seven days. It may be that a monk's mother is sick and sends a message to her son: 'Please come, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days. It may be that a monk's father is sick and sends a message to his son: 'Please come, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about his sickness,' or 'I'll nurse him.' But you should return within seven days." 6. The allowance to go only when asked "It may be that a monk's brother is sick and sends a message to his brother: 'Please come, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days. It may be that a monk's sister is sick and sends a message to her brother: 'Please come, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days. It may be that a monk's relative is sick and sends him a message: 'Please come, venerable, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days. It may be that one who is staying with the monks is sick and sends them a message: 'Please come, venerables, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days."

At one time one of the Sangha's dwellings was falling apart. At that time the timber belonging to a certain lay follower had been cut up in the wilderness. He sent a message to the monks: "Venerables, if you retrieve that timber, I'll give it to you." They told the Buddha. "I allow you to go on business for the Sangha. But you should return within seven days." The section for recitation on the rainy-season residence is finished.

7. The section on no offense for breaking the rains residence when there are dangers At one time in a certain monastery in the Kosalan country, monks who had entered the rains residence were harassed by predatory animals that attacked and grabbed hold of them. They told the Buddha. "It may happen that monks who have entered the rains residence are harassed by predatory animals that attack and grab hold of them. When there's such a danger, you should leave. There's no offense for breaking the rains residence. It may happen that monks who have entered the rains residence are harassed by creeping animals that attack and bite them. When there's such a danger, you should leave. There's no offense for breaking the rains residence. It may happen that monks who have entered the rains residence are harassed by criminals who steal from them and beat them up. When there's such a danger, you should leave. There's no offense for breaking the rains residence. It may happen

that monks who have entered the rains residence are harassed by demons who take possession of them and kill them. When there's such a danger, you should leave. There's no offense for breaking the rains residence. It may happen that the village where monks have entered the rains residence burns down. As a consequence, they have trouble getting almsfood. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence. It may happen that the dwellings where monks have entered the rains residence burn down. As a consequence, they have trouble getting dwellings. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence. It may happen that the village where the monks have entered the rains residence is swept away by flooding. As a consequence, they have trouble getting almsfood. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence. It may happen that the dwellings where the monks have entered the rains residence are swept away by flooding. As a consequence, they have trouble getting dwellings. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence."

At one time in a certain monastery, the village where the monks had entered the rains residence relocated because of criminals. "I allow you to move to where the village is." The village was divided in two. "I allow you to move to where the majority is." The majority had no faith and confidence. "I allow you to move to where those who have faith and confidence are."

At one time in a certain monastery in the Kosalan country, the monks who had entered the rains residence did not get enough food, whether coarse or fine. "It may happen that monks who have entered the rains residence don't get enough food, whether coarse or fine. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence. It may happen that monks who have entered the rains residence get enough food, whether coarse or fine, but the food isn't suitable for them. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence. It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, but they don't get suitable medicines. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence. It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, as well as suitable medicines, but they don't get a suitable attendant. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence is invited by a woman: 'Come, venerable, I'll give you money', 'I'll give you gold', 'I'll give you a field', 'I'll give you land', 'I'll give you an ox', 'I'll give you a cow', 'I'll give you a slave', 'I'll give you my daughter as wife', 'I'll be your wife', 'I'll bring you another wife.' If that monk thinks, 'The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,' he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence is

invited by a sex worker, by a single woman, by a *pandaka*, by relatives, by kings, by criminals, or by scoundrels: 'Come, venerable, we'll give you money', 'We'll give you gold', 'We'll give you a field', 'We'll give you land', 'We'll give you an ox', 'We'll give you a cow', 'We'll give you a slave', 'We'll give you our daughter as wife', 'We'll bring you another wife.' If that monk thinks, 'The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,' he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence sees an ownerless treasure. If he thinks, 'The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,' he should leave. There's no offense for breaking the rains residence." 8. The section on no offense for breaking the rains residence when there is schism in the Sangha Monks pursuing schism "It may happen that a monk who has entered the rains residence sees a number of monks who are pursuing schism in the Sangha. If he thinks, 'The Buddha has said that schism in the Sangha is a serious matter. I don't want the Sangha to be divided in my presence,' he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, 'The Buddha has said that schism in the Sangha is a serious matter. I don't want the Sangha to be divided in my presence,' he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, 'Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, 'Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that

schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence." Nuns pursuing schism "It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, 'Those nuns are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, 'Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those nuns are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence. It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence."

9. Entering the rains residence in a cowherd's dwelling, etc. On one occasion a certain monk wanted to enter the rains residence in a cowherd's dwelling. They told the Buddha. "I allow you to enter the rains residence in a cowherd's dwelling." The cowherd's dwelling was moved. "I allow you to go where the cowherd's dwelling is." On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by caravan. "I allow you to enter the rains residence in a caravan." On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by boat. "I allow you to enter the rains residence on a boat." 10. Places where the rains residence should not be entered At one time monks entered the rains residence in the hollow of a tree. People complained and criticized them, "They're just like goblins." "You shouldn't enter the rains residence in the hollow of a tree. If you do, you commit an offense of wrong conduct." At one time monks entered the rains residence in the fork of a tree. People complained and criticized them, "They're just like deer

hunters.” “You shouldn’t enter the rains residence in the fork of a tree. If you do, you commit an offense of wrong conduct.” At one time monks entered the rains residence out in the open. When it was raining, they ran for cover under trees and eaves. “You shouldn’t enter the rains residence out in the open. If you do, you commit an offense of wrong conduct.” At one time monks entered the rains residence without a dwelling. They suffered in the cold and the heat. “You shouldn’t enter the rains residence without a dwelling. If you do, you commit an offense of wrong conduct.” At one time monks entered the rains residence in a charnel house. People complained and criticized them, “They’re just like undertakers.” “You shouldn’t enter the rains residence in a charnel house. If you do, you commit an offense of wrong conduct.” At one time monks entered the rains residence under a sunshade. People complained and criticized them, “They’re just like cowherds.” “You shouldn’t enter the rains residence under a sunshade. If you do, you commit an offense of wrong conduct.” At one time monks entered the rains residence in a large earthenware pot. People complained and criticized them, “They’re just like the monastics of other religions.” “You shouldn’t enter the rains residence in a large earthenware pot. If you do, you commit an offense of wrong conduct.”

11. Illegitimate agreements At one time the Sangha at Savatthi had made an agreement that they would not give the going forth during the rains residence. Then, one of Visakha’s grandsons went to the monks and asked for the going forth. The monks told him about their agreement, adding, “Please wait while the monks observe the rains residence. Once we’ve completed the rains residence, we’ll give you the going forth.” When they had completed the rains residence, the monks told Visakha’s grandson that they would give him the going forth. He replied, “If I had been given the going forth, venerables, I would have enjoyed it. But now I won’t do it.” Visakha complained and criticized those monks, “How could the venerables make an agreement that they wouldn’t give the going forth during the rains residence? Is there a time when the Teaching shouldn’t be practiced?” The monks heard Visakha’s complaints and told the Buddha. “You shouldn’t make an agreement that you won’t give the going forth during the rains residence. If you do, you commit an offense of wrong conduct.”

12. An offense of wrong conduct for agreeing On one occasion Venerable Upananda the Sakyan had agreed to spend the first rains residence at the invitation of King Pasenadi of Kosala. As he was going to the monastery provided by the king, he saw two monasteries with much robe-cloth. He thought, “Why don’t I spend the rains residence in these two monasteries? That way I’ll get much robe-cloth.” And he spent the rains residence in those two monasteries. King Pasenadi complained and criticized him, “How could Upananda agree to spend the rains residence in my monastery, but then break his word? Hasn’t the Buddha in many ways criticized lying and praised truthfulness?” The monks heard the king’s complaints, and the monks of few desires complained and criticized Upananda, “How could Upananda act like this?” And they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned

Upananda: "Is it true that you acted like this?" "It's true, sir."

The Buddha rebuked him ... "Foolish man, how could you agree to spend the rains residence at the invitation of King Pasenadi, but then break your word? Haven't I criticized lying in many ways and praised truthfulness? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks: "It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he sees two monasteries with much robe-cloth. He thinks, 'Why don't I spend the rains residence in these two monasteries? That way I'll get much robe-cloth.' And he does spend the rains residence in those two monasteries. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing." The first rains residence: observance-day outside monastery "It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves, despite not having any business. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the

observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days. The first rains residence does count for that monk. And there's no offense for agreeing. It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before the invitation ceremony, he leaves because of business. Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing." The first rains residence: observance-day within monastery "It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any business. ... After staying there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. ... After staying there for two or three days, he leaves on seven-day business. And he returns within seven days. The first rains residence does count for that monk. And there's no offense for agreeing. ... Seven days before the invitation ceremony, he leaves on seven-day business. Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing." The second rains residence: observance-day outside monastery "It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business. The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. The second rains residence doesn't count for that monk. And there's an offense

of wrong conduct for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves, despite not having any business. The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business. The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days. The second rains residence does count for that monk. And there's no offense for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudi, the fourth full-moon day of the rainy season, he leaves because of business. Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing." The second rains residence: observance-day within monastery "It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business. The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any

business. ... After staying there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. ... After staying there for two or three days, he leaves on seven-day business. And he returns within seven days. The second rains residence does count for that monk. And there's no offense for agreeing. It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudi, the fourth full-moon day of the rainy season, he leaves because of business. Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing." The third chapter on entering the rainy-season residence is finished. This is the summary: "To enter and when, How many, and during the rains; And they did not want, deliberately, To postpone, lay follower. Sick, and mother, father, And brother, then a relative; One staying with the monks, dwelling, And also predatory, creeping animals. And criminals, and demons, And then burned down twice; Swept away by flooding, it relocated, And majority, donors. Coarse or fine, suitable, And medicine, with attendant; Woman, sex worker, and single woman, A *pandaka*, and by a relative. King, criminals, scoundrels, treasure, And with eightfold on schism; A cowherd's dwelling, and a caravan, and a boat, In a hollow, and in a fork. Rains residence out in the open, And without a dwelling; Charnel house, and under a sunshade, And they entered in a large earthenware pot. Agreement, having agreed, And observance days outside; First, second, Should be understood according to the same method. He departs without business, And the same with business; And two or three days, and again, And on seven-day business. And returned within seven days, Whether he returns or not; Because of the gaps in the summary of topics, One should attend carefully to the way of the passages of the Canonical text." In this chapter there are fifty-two topics. The chapter on entering the rainy-season residence is finished.