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Theravada Collection on Monastic Law The Great Division The chapter on the robe-making ceremony 1. The allowance for a robe-making ceremony

At one time the Buddha was staying at Savatthi in the Jeta Grove, Anathapindika's Monastery. At that time thirty monks from Pava—all wilderness dwellers, almsfood-only eaters, rag-robe wearers, and three-robe owners—were traveling to Savatthi to visit the Buddha. Because the entry to the rainy-season residence was approaching, they were unable to reach Savatthi, and they entered the rains residence at Saketa while still on their way. They spent the rains residence discontented, thinking, "The Buddha is only 80 kilometers away, yet we don't get to see him." When they had completed the rainy-season residence and done the invitation ceremony at the end of the three months, it was raining, with water and mud everywhere. As they traveled to Savatthi, they were exhausted, their robes soaked. When they arrived at Savatthi, they went to Anathapindika's Monastery, bowed to the Buddha, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to them, "I hope you're keeping well, monks, I hope you're getting by? I hope you had a comfortable rains, that you lived together in peace and harmony, and got almsfood without trouble?" "We're keeping well, sir, we're getting by. We had a comfortable rains, lived together in peace and harmony, and had no trouble getting almsfood." They told the Buddha what had happened during the rains and while traveling to Savatthi. Soon afterwards the Buddha gave a teaching and addressed the monks: "I allow monks who have completed the rainy-season residence to participate in a robe-making ceremony. Once you have participated in the robe-making ceremony, five things are allowable for you: going without informing, going without taking, eating in a group, as much robe-cloth as you need, and whatever robe-cloth is given there is for you. And the robe-making ceremony should be performed like this. A competent and capable monk should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. If the Sangha is ready, it should give this cloth to monk so-and-so to perform the robe-making ceremony. This is the motion. Please, venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. The Sangha gives this cloth to monk so-and-so to perform the robe-making ceremony. Any monk who approves of giving this cloth to monk so-and-so to perform the robe-making ceremony should remain silent. Any monk who doesn't approve should speak up. The Sangha has given this cloth to monk so-and-so to perform the robe-making ceremony. The Sangha approves and is therefore silent. I will remember it thus.' And, monks, how has the robe-making ceremony not been performed? The robe-making ceremony hasn't been performed merely by marking the cloth, merely by washing the cloth, merely by planning the robe, merely by cutting the cloth, merely by tacking the cloth, merely by sewing a hem, merely by marking with a strip of

cloth, merely by strengthening, merely by adding a border lengthwise, merely by adding a border crosswise, merely by patching, merely by partial dyeing; nor has it been performed if a monk has made an indication, if a monk has given a hint, if the robe-cloth has been borrowed, if it has been stored, if it is to be relinquished, if it hasn't been marked, if it's not an outer robe or an upper robe or a sarong; nor has it been performed if the robe hasn't been made on that very day with five or more cut sections with panels, if the robe-making ceremony wasn't performed by an individual, or if the robe-making ceremony has been performed correctly but the appreciation for the ceremony was expressed outside the monastery zone. In this way the robe-making ceremony hasn't been performed. And how has the robe-making ceremony been performed? The robe-making ceremony has been performed if the cloth is brand new, if it's nearly new, if it's old, if it's a rag, if it's from a shop; it has been performed if a monk hasn't made an indication, if a monk hasn't given a hint, if the robe-cloth hasn't been borrowed, if it hasn't been stored, if it's not to be relinquished, if it has been marked, if it's an outer robe or an upper robe or a sarong; it has been performed if the robe has been made on that very day with five or more cut sections with panels, if the robe-making ceremony was performed by an individual, if the robe-making ceremony has been performed correctly and if the appreciation for the ceremony was expressed inside the monastery zone. In this way the robe-making ceremony has been performed. And how does the robe season come to an end? There are these eight key phrases for when the robe season ends: when he departs from the monastery, when the robe is finished, when he makes a decision, when the robe-cloth is lost, when he hears about the end of the robe season, when an expectation of more robe-cloth is disappointed, when he is outside the monastery zone, ending together."

2. The group of seven on "takes" A monk who has participated in the robe-making ceremony takes a finished robe and leaves the monastery, thinking, "I won't return." For that monk the robe season ends when he departs from the monastery. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe

season ends when he hears about the end of the robe season. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of seven on “takes” is finished.

3. The group of seven on “with” A monk who has participated in the robe-making ceremony leaves the monastery with a finished robe, thinking, “I won’t return.” For that monk the robe season ends when he departs from the monastery. A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season. A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of seven on “with” is finished.

4. The group of six on “takes” A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season

ends when the robe is finished. A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season. A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of six on “takes” is finished.

5. The group of six on “with” A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until

the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of six on “with” is finished.

6. The group of fifteen on “takes” A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. The group of three is finished. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. The group of three is finished. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. The group of three is finished. A monk who has

participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of six is finished. The group of fifteen on “takes” is finished.

7. The group of fifteen on “with”, etc. A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. … (To be expanded in detail as in the section on “takes”, Kd 7:6.1.1–6.4.23.) The group of fifteen on “takes an unfinished” A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. (To be expanded in detail as in the section on “with”, Kd 7:7.1.1–7.1.2 = Kd 7:6.1.1–6.4.23.) 8. The group of fifteen on “with an unfinished” A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an

unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. The group of three is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. The group of three is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. The group of three is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making

ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of six is finished. The group of fifteen on “with” is finished. The section for recitation on “takes” is finished.

9. The group of twelve on “not as expected” A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected.

He thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. The group of twelve on “not as expected” is finished.

10. The group of twelve on “as expected” A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the

robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here.” He then deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here.” He then deals with that expectation, getting what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here.” He then deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the

robe season ends when he hears about the end of the robe season. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of twelve on “as expected” is finished.

11. The group of twelve on business A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk

who has participated in the robe-making ceremony leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, “I’ll deal with that expectation right here.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. The group of twelve on business is finished.

12. The group of nine on “without taking” A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s your share of robe-cloth?” He replies, “I completed the rains residence in

such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share. Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no need to go. We'll make a robe for you here." He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery for a different region … "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery for a different region … "I'll make the robe right here. I won't return." He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, "Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no need to go. We'll make a robe for you here." He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, "Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no need to go. We'll make a robe for you here." He thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery for a different region … "I'll make the robe right here. I won't return." He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony leaves the monastery for a different

region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s your share of robe-cloth?” He replies, “I completed the rains residence in such-and-such a monastery. That’s where my share of robe-cloth is.” They say, “Go and get that robe-cloth, and we’ll make a robe for you.” He then goes to that monastery and asks the monks, “Where’s my share of the robe-cloth?” They reply, “This is your share.” He takes that robe-cloth and returns to the other monastery. When he has arrived, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony leaves the monastery for a different region … “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony leaves the monastery for a different region … “I’ll make the robe right here. I won’t return.” He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. The group of nine on “without taking” is finished.

13. The group of five on “meditation going well” A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth

and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he has a robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he has a robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. The group of five on “meditation going well” is finished.

14. Discussion on obstacles and removal of obstacles “Monks, there are two obstacles for the ending of the robe season: the monastery obstacle and the robe obstacle. What’s the monastery obstacle? A monk stays in that monastery or he leaves intending to return. What’s the robe obstacle? A monk hasn’t made a robe, or he hasn’t finished it, or he’s expecting more robe-cloth. There are two removals of obstacles for the ending of the robe season: the removal of the monastery obstacle and the removal of the robe obstacle. What’s the removal of the monastery obstacle? A monk leaves that monastery without intending to return. What’s the removal of the robe obstacle? A monk has made a robe; or the robe-cloth is lost, destroyed, or burned; or his expectation of more robe-cloth is disappointed.” The seventh chapter on the robe-making ceremony is finished. This is the summary: “Thirty monks from Pava, Stayed discontented in Saketa; Completed the rains, with soaked, Went to see the Victor. This is the basis for the robe-making ceremony, And five things are allowable; Without informing, going without taking, Just so eating in a group. And as much as you need, the given, Is for those who have participated in the robe-making ceremony; Motion, just thus performed, Just thus not performed. Marking, and just washing, And planning, cutting; Tacking, hem, strip of cloth, Strengthening, border lengthwise. Border crosswise, patch, Dyeing, indication, hint; Borrowed, stored, to be relinquished, Not marked, apart from those three. Apart from five or more, With cut sections with panels; Not apart from an individual, correctly, He appreciates outside the monastery zone. The robe-making ceremony is not performed, Thus it was taught by the Buddha; Brand new, nearly new, old, Rag, and from a shop. Without indication, without hint, And not borrowed, not stored; Not to be relinquished, marked, And so with the three robes. Five or more, Cut sections made with panels; Performed by an individual, correctly, He appreciates inside the monastery zone. In this

way is the robe-making ceremony performed, Eight key phrases for ending; Departing, finished, And decision, lost. Hearing, disappointed expectation, Monastery zone, ending together as the eighth; Takes a finished robe, He goes, thinking, “I won’t return.” So, for him the robe season ends, When he departs; He goes taking robe-cloth, Outside the monastery zone he thinks: “I’ll make it. I won’t return.” For him the robe season ends when it’s finished; Takes outside the monastery zone, thinking, “Just not, And I won’t return.” So, for him the robe season ends, When he decides; He goes taking robe-cloth, Outside the monastery zone he thinks: “I’ll make it. I won’t return.” While making it, it is lost; So, for him the robe season ends, When it is lost. Taking it, he goes, thinking, “I’ll return”, He has the robe made outside; When his robe is finished, he hears, There the robe season has ended. So, for him the robe season ends, When he hears about it; Taking it, he goes, thinking, “I’ll return”, He has the robe made outside. When the robe is finished, outside, He remains until the robe season ends; So, for him the robe season ends, When he is outside the monastery zone. Taking it, he goes, thinking, “I’ll return”, He has the robe made outside; When the robe is finished, thinking, “I’ll return”, The robe season ends together with. So, for him the robe season ends, Together with the monks; And takes, with, Seven with sevenfold outcome. There is no ending by departing, The outcome in the unfinished set of six; Takes, outside the monastery zone, “I’ll make”, he produces. Finished, and decision, Lost, these three; Taking it, he goes, thinking, “I won’t return”, “I’ll make outside the monastery zone”. Finished, also decision, Also lost, these three; Not decided, he does not think, Below is the threefold method. Taking it, he goes, thinking, “I’ll return”, When outside the monastery zone, thinking, “I’ll make”; “I’ll not return”, he has it made, The robe season ends when the robe is finished. Decision, and lost, Hearing, outside the monastery zone; Together with the monks, Thus is the outcome of the fifteen. With, unfinished, Thus again with; These four sections, Are all fifteenfold. And not as expected, as expected, And business those three; By this method one should here understand, Three, twelve, twelve. Here the nine on without taking, Fivefold on good meditation there; Obstacles, removal of obstacles, The summary is made from this method.” In this chapter there are one hundred and eighteen topics by means of groups of twelve with repetition. The chapter on the robe-making ceremony is finished.

— PLI-TV-KD7 — Bhikkhu Brahmali (CC0-1.0)