

PLI-TV-PVR16

Exported from Holy-Writings.com on 2026-06-19 — 1 clipping

The Compendium The robe-making ceremony 1. Participated in the robe-making ceremony, etc.

Who has not participated in the robe-making ceremony? Who has participated in the robe-making ceremony? How has the robe-making ceremony not been performed? How has the robe-making ceremony been performed?

Who has not participated in the robe-making ceremony? Two kinds of people: those who have not performed the robe-making ceremony and those who have not expressed their appreciation.

Who has participated the robe-making ceremony? Two kinds of people: those who have performed the robe-making ceremony and those who have expressed their appreciation.

How has the robe-making ceremony not been performed? There are twenty-four ways in which the robe-making ceremony has not been performed: The robe-making ceremony has not 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 has not been marked, if it is not an outer robe or an upper robe or a sarong; nor has it been performed if the robe has not been made on that very day with five or more cut sections with panels, if the robe-making ceremony was not 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.

Making an indication: one makes an indication, thinking, "I'll perform the robe-making ceremony with this cloth." Hinting: one gives a hint, thinking, "With this hint, I'll make a cloth for the robe-making ceremony appear." Borrowed: a gift not to be taken as one's own is so called. Stored: there are two kinds of storing: storing for the purpose of making and storing for the purpose of accumulation. To be relinquished: dawn arrives while it is being made.

How has the robe-making ceremony been performed? The robe-making ceremony has been performed through seventeen aspects: The robe-making ceremony has been performed if the cloth is brand new, if it is nearly new, if it is old, if it is a rag, if it is from a shop; it has been performed if a monk has not made an indication, if a monk has not given a hint, if the robe-cloth has not been borrowed, if it has not been stored, if it is not to be relinquished, if it has been marked, if it is 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.

How many things are produced together with the participation in the robe-making ceremony? Fifteen things: eight key phrases, two obstacles, and five benefits.

2. The proximity condition for the robe-making ceremony, etc. Which things are a condition for effort by being a proximity condition, an immediacy condition, a support condition, a decisive support condition, a pre-arising condition, a post-arising condition, and a co-arising condition? Which things are a condition for the prior duties by being a proximity condition ... Which things are a condition for relinquishment ... Which things are a condition for determining ... Which things are a condition for participating in the robe-making ceremony ... Which things are a condition for the key phrases and the obstacles ... Which things are a condition for the object by being a proximity condition, an immediacy condition, a support condition, a decisive support condition, a pre-arising condition, a post-arising condition, and a co-arising condition?

The prior duties are a condition for effort by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition.

Effort is a condition for the prior duties by being a pre-arising condition.

The prior duties are a condition for effort by being a post-arising condition.

The fifteen things are a condition by being a co-arising condition.

Relinquishment is a condition for the prior duties by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition.

The prior duties are a condition for relinquishment by being a pre-arising condition. Relinquishment is a condition for the prior duties by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

Determining is a condition for relinquishment by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. Relinquishment is a condition for determining by being a pre-arising condition.

Determining is a condition for relinquishment by being a post-arising condition. The fifteen things are a condition by being a co-arising condition. Performing the robe-making ceremony is a condition for determining by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition.

Determining is a condition for performing the robe-making ceremony by being a pre-arising condition. Performing the robe-making ceremony is a condition for determining by being a post-arising condition.

The fifteen things are a condition by being a co-arising condition. The key phrases and the obstacles are a condition for performing the robe-making ceremony by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition.

Performing the robe-making ceremony is a condition for the key phrases and the obstacles by being a pre-arising condition. The key phrases and the obstacles are a condition for performing the robe-making ceremony by being a post-arising

condition. The fifteen things are a condition by being a co-arising condition. Expectation and non-expectation are a condition for the object by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. The object is a condition for expectation and non-expectation by being a pre-arising condition. Expectation and non-expectation are a condition for the object by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

3. The details on the source of the prior duties, etc. What is the source, the origin, the birth, the arising, the production, the origination of the prior duties? What is the source, the origin, the birth, the arising, the production, the origination of relinquishment? What is the source, the origin, the birth, the arising, the production, the origination of determining? What is the source, the origin, the birth, the arising, the production, the origination of performing the robe-making ceremony? What is the source, the origin, the birth, the arising, the production, the origination of the key phrases and the obstacles? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

The prior duties have effort as their source, origin, birth, arising, production, and origination. Relinquishment has the prior duties as its source, origin, birth, arising, production, and origination. Determining has relinquishment as its source, origin, birth, arising, production, and origination. Performing the robe-making ceremony has determining as its source, origin, birth, arising, production, and origination. The Key Terms and the obstacles have participating in the robe-making ceremony as their source, origin, birth, arising, production, and origination. Expectation and non-expectation have the key phrases and the obstacles as their source, origin, birth, arising, production, and origination.

What is the source, the origin, the birth, the arising, the production, the origination of effort? ... of the prior duties? ... of relinquishment? ... of determining? ... of performing the robe-making ceremony? ... of the key phrases and the obstacles? ... of the object? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

Effort has causes as its source, origin, birth, arising, production, and origination. The prior duties ... Relinquishment ... Determining ... Performing the robe-making ceremony ... The key phrases and the obstacles ... The object ... Expectation and non-expectation have causes as their source, origin, birth, arising, production, and origination.

What is the source, the origin, the birth, the arising, the production, the origination of effort? ... of the prior duties? ... of relinquishment? ... of determining? ... of performing the robe-making ceremony? ... of the key phrases and the obstacles? ... of the object? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

Effort has conditions as its source, origin, birth, arising, production, and origination. The prior duties ... Relinquishment ... Determining ... Performing the robe-making ceremony ... The key phrases and the obstacles ... The object ... Expectation and non-expectation have conditions as their source, origin, birth, arising, production, and origination.

How many things are grouped with the prior duties? Seven things: washing, planning, cutting, tacking, sewing, dyeing, and marking.

How many things are grouped with relinquishment? Three things: the outer robe, the upper robe, and the sarong.

How many things are grouped with determining? Three things: the outer robe, the upper robe, and the sarong.

How many things are grouped with performing the robe-making ceremony? One thing: breaking into speech.

How many roots does the robe-making ceremony have, how many objects, and how many grounds? The robe-making ceremony has one root: the Sangha. It has three objects: the outer robe, the upper robe, and the sarong. It has six grounds: linen, cotton, silk, wool, sunn hemp, and hemp.

What is the beginning, the middle, and the end of the robe-making ceremony? The prior duties are the beginning, the performing is the middle, the robe-making ceremony is the end.

What sort of person is unable to perform the robe-making ceremony? What sort of person is able to perform the robe-making ceremony? A person who has eight qualities is unable to perform the robe-making ceremony. A person who has eight qualities is able to perform the robe-making ceremony. What are the eight qualities of a person who is unable to perform the robe-making ceremony? They do not know the prior duties, relinquishment, determining, the robe-making ceremony, the key phrases, the obstacles, the ending of the robe season, or the benefits. What are the eight qualities of a person who is able to perform the robe-making ceremony? They know the prior duties, relinquishment, determining, the robe-making ceremony, the key phrases, the obstacles, the ending of the robe season, and the benefits.

For how many kinds of people is the robe-making ceremony not effective? For how many kinds of people is the robe-making ceremony effective? It is not effective for three kinds of people. It is effective for three kinds of people. For which three kinds of people is it not effective? For one who expresses their appreciation outside the monastery zone; for one who does not express their appreciation verbally; for one who expresses it verbally, but does not inform anyone. For which three kinds of people is it effective? For one who expresses their appreciation inside the monastery zone; for one who expresses their appreciation verbally; for one who expresses it verbally and informs someone.

How many kinds of robe-making ceremonies are invalid? How many kinds of robe-making ceremonies are valid? Three kinds of robe-making ceremonies are

invalid. Three kinds of robe-making ceremonies are valid. What are the three kinds of robe-making ceremonies that are invalid? The object fails; the timing fails; the making fails. What are the three kinds of robe-making ceremonies that are valid? The object succeeds; the timing succeeds; the making succeeds.

4. The details on what is to be known about the robe-making ceremony, etc. The robe-making ceremony is to be known. Participation in the robe-making ceremony is to be known. The month of the robe-making ceremony is to be known. Failure of the robe-making ceremony is to be known. Success of the robe-making ceremony is to be known. The giving of an indication is to be known. A hint is to be known. Borrowing is to be known. Storing is to be known. Relinquishment is to be known.

The robe-making ceremony is to be known: “the robe-making ceremony” is the grouping and coming together of just those things—their name, appellation, label, terminology, wording, designation.

The month of the robe-making ceremony is to be known: the last month of the rainy season.

Failure of the robe-making ceremony is to be known: the robe-making ceremony fails in twenty-four ways.

Success of the robe-making ceremony is to be known: The robe-making ceremony is successful through seventeen aspects.

The giving of an indication is to be known: one makes an indication, thinking, “I’ll perform the robe-making ceremony with this cloth.”

A hint is to be known: one gives a hint, thinking, “With this hint, I’ll make a cloth for the robe-making ceremony appear.”

Borrowing is to be known: a gift not to be taken as one’s own.

Storing is to be known: there are two kinds of storing: for the purpose of making and for the purpose of accumulation.

Relinquishment is to be known: dawn arrives while it is being made.

Participation in the robe-making ceremony is to be known: If cloth has been given to the Sangha for the robe-making ceremony, how should the Sangha proceed? How should the one who performs the robe-making ceremony proceed? How should one who expresses their appreciation proceed?

The Sangha should give the cloth, through a legal procedure consisting of one motion and one announcement, to the monk who is performing the robe-making ceremony. The monk who is performing the robe-making ceremony should wash the cloth, iron it, plan it, cut it, sew it, dye it, mark it, and then perform the robe-making ceremony. If he wishes to perform the robe-making ceremony with an outer robe, he should relinquish his old outer robe and then determine the new one. He should then say, “I perform the robe-making ceremony with this outer robe.” If he wishes to perform the robe-making ceremony with an upper robe, he should relinquish his old upper robe and then determine the new one. He

should then say, “I perform the robe-making ceremony with this upper robe.” If he wishes to perform the robe-making ceremony with a sarong, he should relinquish his old sarong and then determine the new one. He should then say, “I perform the robe-making ceremony with this sarong.” After approaching the Sangha, that monk who is performing the robe-making ceremony should arrange his upper robe over one shoulder, raise his joined palms, and say: “Venerable sirs, the Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation.” The monks who are expressing their appreciation should arrange their upper robes over one shoulder, raise their joined palms, and say: “The Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. We express our appreciation.” Or: after approaching several monks, that monk who is performing the robe-making ceremony should arrange his upper robe over one shoulder, raise his joined palms, and say: “Venerable sirs, the Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation.” The monks who are expressing their appreciation should arrange their upper robes over one shoulder, raise their joined palms, and say: “The Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. We express our appreciation.” Or: after approaching a single monk, that monk who is performing the robe-making ceremony should arrange his upper robe over one shoulder, raise his joined palms, and say: “The Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation.” The monk who is expressing his appreciation should arrange his upper robe over one shoulder, raise his joined palms, and say: “The Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. I express my appreciation.”

5. The robe-making ceremony for an individual “Does the Sangha perform the robe-making ceremony? Does a group perform the robe-making ceremony? Does an individual perform the robe-making ceremony?” “The Sangha does not perform the robe-making ceremony, nor does a group, but an individual does.” If the Sangha does not perform the robe-making ceremony, nor a group, but an individual does, then the Sangha has not performed the robe-making ceremony, nor has a group, but an individual has. “Does the Sangha recite the Monastic Code? Does a group recite the Monastic Code? Does an individual recite the Monastic Code?” “The Sangha does not recite the Monastic Code, nor does a group, but an individual does.” If the Sangha does not recite the Monastic Code, nor a group, but an individual does, then the Sangha has not recited the Monastic Code, nor has a group, but an individual has. “Yet when an individual recites to unite the Sangha, to unite the group, then the Monastic Code has been recited by the Sangha, by the group, and by the individual. It is in this way that the Sangha does not perform the robe-making ceremony, nor does a group, but an individual does. Yet when an individual performs the robe-making ceremony, and the Sangha expresses its appreciation, the group expresses its appreciation, then the robe-making ceremony has been performed by the Sangha, by the group, and by the individual.”

6. Questions and answers regarding the obstacles “The robe season ends when one departs from the monastery. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?

The robe season ends when one departs from the monastery. So said the Kinsman of the Sun. And about this I answer you: The robe obstacle is removed first.

The monastery obstacle is removed when one goes outside the monastery zone.

The robe season ends when the robe is finished. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?

The robe season ends when the robe is finished. So said the Kinsman of the Sun. And about this I answer you: The monastery obstacle is removed first. The robe obstacle is removed when the robe is finished.

The robe season ends when he makes that decision. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?

The robe season ends when he makes that decision. So said the Kinsman of the Sun. And about this I answer you: The two obstacles are removed simultaneously.

The robe season ends when the robe-cloth is lost. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?

The robe season ends when the robe-cloth is lost. So said the Kinsman of the Sun. And about this I answer you: The monastery obstacle is removed first. The robe obstacle is removed when the robe-cloth is lost.

The robe season ends when he hears about the end of the robe season. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?

The robe season ends when he hears about the end of the robe season. So said the Kinsman of the Sun. And about this I answer you: The robe obstacle is removed first. The monastery obstacle is removed when one hears about the end of the robe season.

The robe season ends when the expectation is disappointed. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?

The robe season ends when the expectation is disappointed. So said the Kinsman of the Sun. And about this I answer you: The monastery obstacle is removed first. The robe obstacle is removed when the expectation of more robe-cloth is disappointed.

The robe season ends while he is outside the monastery zone. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?

The robe season ends while he is outside the monastery zone. So said the Kinsman of the Sun. And about this I answer you: The robe obstacle is removed first. The monastery obstacle is removed when one is outside the monastery zone.

The robe season ends together. So said the Kinsman of the Sun. And about this I

ask you: Which obstacle is removed first?

The robe season ends together. So said the Kinsman of the Sun. And about this I answer you: The two obstacles are removed simultaneously.”

“How many kinds of endings of the robe season depend on the Sangha? How many kinds of endings of the robe season depend on an individual? How many kinds of endings of the robe season depend neither on the Sangha nor on an individual? One kind of ending of the robe season depends on the Sangha: when the robe season ends midway. Four kinds of endings of the robe season depend on an individual: when one departs from the monastery, when the robe is finished, when one makes a decision, and when one is outside the monastery zone. Four kinds of endings of the robe season depend neither on the Sangha nor on an individual: when the robe-cloth is lost, when one hears about the end of the robe season, when an expectation of more robe-cloth is disappointed, and when the robe season ends together. How many kinds of endings of the robe season happen inside the monastery zone? How many kinds of endings of the robe season happen outside the monastery zone? How many kinds of endings of the robe season may happen either inside or outside the monastery zone? Two kinds of endings of the robe season happen inside the monastery zone: when the robe season ends midway, and when the robe season ends together. Three kinds of endings of the robe season happen outside the monastery zone: when one departs from the monastery, when one hears about the end of the robe season, and when one is outside the monastery zone. Four kinds of endings of the robe season may happen inside or outside the monastery zone: when the robe is finished, when one makes a decision, when the robe-cloth is lost, and when an expectation of more robe-cloth is disappointed.

How many kinds of endings of the robe season arise together and end together? How many kinds of endings of the robe season arise together and end separately? Two kinds of endings of the robe season arise together and end together: when the robe season ends midway, and when the robe season ends together. The rest of the endings of the robe season arise together but end separately.”

The robe-making ceremony is finished.

This is the summary:

“Who has, how, fifteen, Things, source, and cause; Condition, grouped with, roots, And beginning, persons who perform the robe-making ceremony.

For three, three, to be known, The robe-making ceremony, and with recitation; Obstacles, depend on, in a monastery zone, And with arise and end.”