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Theravada Collection on Monastic Law The Small Division The chapter on resting places The first section for recitation 1. The allowance for dwellings

At one time the Buddha was staying at Rajagaha in the Bamboo Grove, the squirrel sanctuary. At this time the Buddha had not yet allowed dwellings. As a result, the monks stayed here and there: in the wilderness, at the foot of a tree, on a hill, in a gorge, in a hillside cave, in a charnel ground, in the forest, in the open, on a heap of straw. Early in the morning, they would emerge from those places. They were pleasing in their conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching their arms. Their eyes were lowered, and they were perfect in deportment. One morning a wealthy merchant of Rajagaha was going to a park when he saw those monks. Being inspired, he approached them and said, "If I build dwellings, sirs, would you stay in them?" "The Buddha hasn't allowed dwellings." "Well then, please ask the Buddha and let me know his response." "Yes." Those monks then went to the Buddha, bowed, sat down, and said, "Sir, a wealthy merchant in Rajagaha wants to build dwellings. What should we do?" Soon afterwards the Buddha gave a teaching and addressed the monks: "I allow five kinds of shelters: dwellings, three kinds of stilt houses, and caves." The monks went to that merchant and said, "The Buddha has allowed dwellings. Please do as you think appropriate." Then, on a single day, that merchant built sixty dwellings. When the dwellings were finished, he went to the Buddha, bowed, sat down, and said, "Sir, please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, he got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. The next morning he had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready. The Buddha robe up, took his bowl and robe, and went to the house of that merchant where he sat down on the prepared seat together with the Sangha of monks. That merchant personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, the merchant sat down to one side and said, "Sir, I've had these sixty dwellings built in order to make merit and for the purpose of going to heaven. What should I do now?" "Well then, give those sixty dwellings to the Sangha as a whole, both present and future." Saying, "Yes, sir," he did just that. The Buddha then expressed his appreciation to the merchant with these verses: "Cold and heat are kept away, And so are predatory beasts, And creeping animals and mosquitoes, And also chill and rain. They keep away the wind and burning sun, When those awful things arise. Their purpose is to shelter and for happiness, To attain absorption and to see clearly. Giving dwellings to the Sangha Is praised as the best by the Buddha. Therefore the wise man, Seeing what's beneficial for himself, Should build delightful dwellings And have the learned

stay there. Food, drink, robes, and dwellings—With an inspired mind, He should give to them, The upright ones. They will give him the Teaching For removing all suffering; And understanding this Teaching in this life, He attains extinguishment, free of corruptions.” The Buddha then got up from his seat and left.

Hearing that the Buddha had allowed dwellings, people had dwellings built with care. But because the dwellings did not have doors, snakes, scorpions, and centipedes came inside. They told the Buddha. “I allow doors.” They made a hole in the wall and bound the doors with creepers and ropes. Rats and termites ate the creepers and ropes, and the doors fell off. “I allow door frames, and lower and upper hinges.” The doors did not fit the door frames. “I allow a hole in the door and a rope for pulling.” The doors did not stay closed. “I allow door jambs, bolt sockets, bolts, and latches.” The monks were unable to open the doors. “I allow a keyhole and three kinds of keys: metal keys, wooden keys, and keys made of horn.” They lifted the latches with the keys and entered, but the dwellings were unprotected. “I allow bolts.” At that time the dwellings had roofs of straw. When the weather was cold, they were cold, and when the weather was hot, they were hot. “I allow you to firm up the structure and then to plaster it inside and outside.” At that time the dwellings did not have windows. It was hard to see and the dwellings were smelly. They told the Buddha. “I allow three kinds of windows: railing windows, lattice windows, and windows with bars.” Squirrels and bats entered the dwellings through the gaps in the windows. “I allow cloth covers.” The squirrels and bats entered in the gaps around the cloth cover. “I allow shutters.” At that time the monks lay down on the ground. They got dirty, as did their robes. “I allow a spread of grass.” The grass was eaten by rats and termites. “I allow benches.” The benches were painful to lie on. “I allow wicker beds.” 2. The allowance for beds and benches Soon afterwards the Sangha was offered various kinds of beds with legs and frames from a charnel ground. They told the Buddha. “I allow the various kinds of beds with legs and frames.” The Sangha was offered various kinds of benches with legs and frames. “I allow the various kinds of benches with legs and frames.” The Sangha was offered a bed with crooked legs from a charnel ground. “I allow beds with crooked legs.” The Sangha was offered a bench with crooked legs. “I allow benches with crooked legs.” The Sangha was offered a bed with detachable legs from a charnel ground. “I allow beds with detachable legs.” The Sangha was offered a bench with detachable legs. “I allow benches with detachable legs.” The Sangha was offered a square bench. “I allow square benches.” The Sangha was offered a tall square bench. “I also allow tall square benches.” The Sangha was offered a sofa. “I allow sofas.” The Sangha was offered a high sofa. “I also allow high sofas.” The Sangha was offered a cane bench. “I allow cane benches.” The Sangha was offered a small bench bound with pieces of cloth. “I allow small benches bound with pieces of cloth.” The Sangha was offered a bench with ram-like legs. “I allow benches with ram-like legs.” The Sangha was offered a bench with many legs. “I allow benches with many legs.” The Sangha was offered a plank as a

bench. "I allow plank benches." The Sangha was offered a stool. "I allow stools." The Sangha was offered a bench made of straw. "I allow benches made of straw." At that time the monks from the group of six slept on high beds. When people walking about the dwellings saw this, they complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha. "You shouldn't sleep on high beds. If you do, you commit an offense of wrong conduct." Soon afterwards a monk was bitten by a snake while sleeping on a low bed. "I allow bed supports." The monks from the group of six used high bed supports and then made the beds shake. When people walking about the dwellings saw this, they complained and criticized them, "They're just like householders who indulge in worldly pleasures!" "You shouldn't use high bed supports. If you do, you commit an offense of wrong conduct. I allow bed supports that are at the most eight standard fingerbreadths long." The Sangha was offered string. "I allow you to wrap the beds with string." The limbs of the bed took up a lot of string. "I allow you to perforate the limbs and wrap with a cross weaving." The Sangha was offered a cloth. "I allow you to make a mat underlay." The Sangha was offered a cotton-down quilt. "I allow you to remove the cotton down and make pillows. There are three kinds of cotton down: cotton down from trees, cotton down from creepers, and cotton down from grass." The monks from the group of six used pillows that were half the size of the body. When people walking about the dwellings saw this, they complained and criticized them, "They're just like householders who indulge in worldly pleasures!" "You shouldn't use pillows that are half the size of the body. If you do, you commit an offense of wrong conduct. I allow you to make pillows the size of the head." On one occasion in Rajagaha there was a hilltop fair. People prepared mattresses for the government officials: mattresses stuffed with wool, cloth, bark, grass, or leaves. When the fair was over, they removed the covers and took them away. The monks saw a large quantity of wool, cloth, bark, grass, and leaves abandoned on the ground. They told the Buddha. "I allow five kinds of mattresses: mattresses stuffed with wool, cloth, bark, grass, or leaves." The Sangha was offered furniture cloth. "I allow you to cover the mattresses." The monks laid a bed mattress on a bench and a bench mattress on a bed. The mattresses split open. "I allow upholstered beds and upholstered benches." They laid out mattresses without an underlay. They sank down. "I allow you to arrange an underlay, then to lay down a mattress, and then to cover it." The covers were removed and taken away. "I allow you to sprinkle them." They were still taken away. "I allow you to make multi-colored lines." They were still taken away. "I allow you to make multi-colored lines by hand." They were still taken away. "I allow multi-colored lines by hand."

3. The allowance for the color white, etc. At that time the monastics of other religions had white beds, black floors, and red ocher walls. Many people went to see their beds. "I allow the colors white, black, and red ocher in the dwellings." The white color did not adhere to the rough walls. "I allow you to apply balls of husk, smooth with a trowel, and then apply the white color." The white color still did not adhere. "I allow you to apply soft

clay, smooth with a trowel, and then apply the white color.” The white color still did not adhere. “I allow sap and flour paste.” The red ocher did not adhere to the rough walls. “I allow you to apply balls of husk, smooth with a trowel, and then apply the red ocher.” The red ocher still did not adhere. “I allow you to apply clay mixed with bran, smooth with a trowel, and then apply the red ocher.” The red ocher still did not adhere. “I allow mustard powder and beeswax.” It was too thick. “I allow you to wipe it off with a cloth.” The black color did not adhere to the rough floors. “I allow you to apply balls of husk, smooth with a trowel, and then apply the black color.” The black color still did not adhere. “I allow you to apply excreted clay, smooth with a trowel, and then apply the black color.” The black color still did not adhere. “I allow sap and bitter substances.” 4. The prohibition against pictures At that time the monks from the group of six had pictures of women and men drawn in a dwelling. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “You shouldn’t have pictures drawn of women and men. If you do, you commit an offense of wrong conduct. I allow you to make garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.” 5. The allowance for foundations of bricks, etc. At that time the dwellings were built on a low base. They were flooded. “I allow you to raise the base.” The mound collapsed. “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.” It was difficult to get up to the dwelling. “I allow three kinds of stairs: stairs of brick, stone, and wood.” People fell down while climbing the stairs. “I allow rails.” At that time the dwellings were accessible to the public. The monks were embarrassed to lie down there. “I allow curtains.” People lifted them up and looked in. “I allow half walls.” People looked over the half walls. “I allow three kinds of rooms: rectangular rooms, long rooms, and upper rooms.” On one occasion the monks made a room in the middle of a small dwelling. There was no access around the room. “In a small dwelling you should make the room on the side, but in a large dwelling in the middle.” At that time the base of the wall of a certain dwelling was deteriorating. “I allow timber supports.” It rained through the wall. “I allow protection screens and plaster.” On one occasion a snake fell from the grass roof onto the shoulder of a certain monk. Terrified, he screamed. Other monks ran up to him and asked him why he was screaming. He told them. “I allow canopies.” At that time the monks hung their bags from the legs of the beds and benches. Rats and termites ate them. “I allow wall pegs.” At that time the monks lay their robes on their beds and benches. The robes tore. “I allow bamboo robe racks and clotheslines in the dwellings.” At that time the dwellings were not protected by porches. “I allow porches, screened doorsteps, encircling corridors, and entrance roofs.” The porches were unenclosed. The monks were embarrassed to lie down there. “I allow sliding screens and shutters.” 6. The allowance for an assembly hall At that time the monks were taking their meals outside. They were troubled by the cold and the heat. “I allow assembly halls.” The assembly halls were built on a low base. They were flooded. “I allow you to raise the base.” The mound

collapsed. "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood." It was difficult to get up to the assembly halls. "I allow three kinds of stairs: stairs of brick, stone, and wood." People fell down while climbing the stairs. "I allow rails." Grass and dust fell into the assembly halls. "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines." At that time the monks spread their robes on the ground outside. The robes got dirty. "I allow bamboo robe racks and clotheslines outside." The drinking water became warm. "I allow sheds and roof covers for the drinking water." The drinking-water sheds were built on a low base. They were flooded. "I allow you to raise the base." The mound collapsed. "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood." It was difficult to get up to the sheds. "I allow three kinds of stairs: stairs of brick, stone, and wood." People fell down while climbing the stairs. "I allow rails." Grass and dust fell into the drinking-water sheds. "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines." There were no vessels for the drinking water. "I allow shells and scoops." 7. The allowance for encircling walls, etc. At that time the dwellings were unenclosed. "I allow you to make enclosures with three kinds of encircling walls: brick walls, stone walls, and wooden walls." There were no gatehouses. "I allow gatehouses." They built the gatehouses on a low base. They were flooded. "I allow you to raise the base." The gatehouses didn't have doors. "I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes." Grass and dust fell into the gatehouses. "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern." The yards were muddy. "I allow you to cover them with gravel." They were unable to do it. "I allow you to lay paving stones." The water remained. "I allow water drains." At that time the monks made firepits here and there in the yards. The yards got dirty. "I allow you to build water-boiling sheds out of the way." They built the water-boiling sheds on a low base. They were flooded. "I allow you to raise the base." The mound collapsed. "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood." It was difficult to get up to the water-boiling sheds. "I allow three kinds of stairs: stairs of brick, stone, and wood." People fell down while climbing the stairs. "I allow rails." The water-boiling sheds didn't have doors. "I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes." Grass and dust fell into the water-boiling sheds. "I allow you to firm up the structure and then

to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.” 8. The allowance to enclose a monastery At that time the monasteries were unenclosed. Goats and domesticated animals harmed the saplings. “I allow you to make three kinds of enclosures: enclosures of bamboo, enclosures of thorny branches, and trenches.” There were no gatehouses. Goats and domesticated animals harmed the saplings just the same. “I allow gatehouses, gates of wood and thorny branches, double doors, arches, and crossbars.” Grass and dust fell into the gatehouses. “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.” The monasteries were muddy. “I allow you to cover them with gravel.” They were unable to do it. “I allow you to lay paving stones.” The water remained. “I allow water drains.” On one occasion King Seniya Bimbisara of Magadha wanted to build a stilt house smeared with clay plaster for the Sangha. The monks thought, “Which roofing materials has the Buddha allowed and which hasn’t he?” “I allow five kinds of roofing materials: tiles, slate, plaster, grass, and leaves.” The first section for recitation is finished.

The second section for recitation⁹. The account of Anathapindika At that time the householder Anathapindika had a brother in law in Rajagaha who was a wealthy merchant. On one occasion when Anathapindika was in Rajagaha on business, that merchant had invited the Sangha headed by the Buddha for the meal on the following day. The merchant was telling his slaves and workers to get up early, to cook rice and congee, and to prepare various kinds of curry. Anathapindika thought, “When I’ve arrived here previously, this householder put aside all his business to greet me. But this time he’s all over the place, telling his workers what to do. Is he preparing for a wedding or a great sacrifice, or has he invited King Seniya Bimbisara of Magadha and the army for a meal?” When the merchant was finished with instructing his workers, he went up to Anathapindika, greeted him, and sat down. Anathapindika then told him what he had observed and asked him what was happening. The merchant replied, “I’m not preparing for a wedding, nor have I invited King Seniya Bimbisara of Magadha and the army. I’m preparing for a great sacrifice. I’ve invited the Sangha headed by the Buddha for a meal tomorrow.” “Did you say, ‘Buddha’?” —“I did.” —“Did you say, ‘Buddha’?” —“I did.” —“Did you say, ‘Buddha’?” —“I did.” “It’s rare in the world to hear the word ‘Buddha’. Is it possible right now to go and visit that Buddha, that fully awakened and perfected one?” “Now is the wrong time to visit the Buddha. Tomorrow morning is a good time.” Because he went to bed preoccupied with the Buddha—“Tomorrow morning I will go and visit that Buddha, that fully awakened and perfected one!”—he got up three times during the night thinking it was light. Anathapindika then went to the Sivaka gate, which was opened by spirits. Then, as he was leaving town, the light disappeared and

darkness descended. Paralyzed with fear and getting goosebumps all over, he wanted to turn back. But then the invisible spirit Sivaka spoke up: “A hundred elephants, a hundred horses, A hundred carriages drawn by mules, A hundred thousand girls Wearing jeweled earrings—None is worth a sixteenth part Of a single step forward. Go forward, householder, go forward! Going forward is better for you than going back.” The light returned, the darkness disappeared, and his fear subsided. A second and a third time the light disappeared and he was paralyzed with fear, upon which the spirit proclaimed the same verses. And on both occasions the light returned, the darkness disappeared, and his fear subsided. Anathapindika then went to the Sitavana, the Cool Grove. Just then the Buddha was doing walking meditation outside, having gotten up early in the morning. When the Buddha saw Anathapindika coming, he stepped down from the walking path, sat down on the prepared seat, and said, “Come, Sudatta.” Anathapindika thought, “The Buddha is calling me by name!” and glad and joyful he went up to him, bowed down with his head at the Buddha’s feet, and said, “Sir, I hope you have slept well?” “Indeed, he always sleeps well, The brahmin who’s extinguished, Who’s not soiled among worldly pleasures, But is cool and without ownership. After cutting all attachments, After removing distress from the heart, Calmed, he sleeps well, Having attained peace of mind.” The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Anathapindika experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the dark so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Anathapindika got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. The merchant heard that Anathapindika had invited the Sangha headed by the Buddha for a meal on the following day. He said to Anathapindika, “You’ve invited the Sangha headed by the Buddha, yet you’ve just arrived here. I’ll pay for it.” “There’s no need. I have the means.” The householder association of Rajagaha heard that Anathapindika had invited the Sangha headed by the Buddha for a meal on the following day. They said to Anathapindika, “You’ve invited the Sangha headed by the Buddha, yet

you've just arrived here. We'll pay for it." "There's no need, sirs. I have the means." King Seniya Bimbisara of Magadha heard that Anathapindika had invited the Sangha headed by the Buddha for a meal on the following day. He said to Anathapindika, "You've invited the Sangha headed by the Buddha, yet you've just arrived here. I'll pay for it." "There's no need, sir. I have the means." The following morning, in that wealthy merchant's house, Anathapindika had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to that merchant's house where he sat down on the prepared seat together with the Sangha of monks. Anathapindika then personally served the various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, Anathapindika sat down to one side and said, "Sir, please spend the rainy-season residence at Savatthi together with the Sangha of monks." "Buddhas delight in solitude, householder." "I understand, sir, I understand!" Then, after instructing, inspiring, and gladdening him with a teaching, the Buddha got up from his seat and left. After finishing his business in Rajagaha, Anathapindika set out for Savatthi. Now at that time Anathapindika had many friends and acquaintances who took his advice. On his way to Savatthi he told people to establish monasteries, build dwellings, and prepare offerings, saying, "There's a Buddha in the world! He's been invited by me and will be traveling this way." And that's what they did. When he arrived at Savatthi, Anathapindika searched all over the town for a place for the Buddha to stay, thinking, "Where might the Buddha stay that's neither too far from habitation nor too close, that has good access roads and is easily accessible for people who seek him, that has few people during the day and is quiet at night, that's free from chatter and offers solitude, a private resting place suitable for seclusion?" Anathapindika saw that Prince Jeta's park had all these qualities. He then went to Prince Jeta and said, "Sir, please give me your park to set up a monastery." "I wouldn't give it away even if you covered the park with ten million gold coins." "It's a deal!" "No it isn't!" They then asked judges to decide on the matter. They said, "Sir, since you gave a price, the park is sold." Anathapindika then had gold coins brought out in carts and covered the Jeta Grove with ten million coins. After yet another load had been brought out, there was still a small area near the entrance that was not covered. Anathapindika told his people, "Go and get more coins. We'll cover this area too." But Prince Jeta thought, "This must be really worthwhile, as he's giving up so much money." And he said to Anathapindika, "That's enough, householder, don't cover that area. Let me keep it. It will be my gift." Anathapindika thought, "Prince Jeta is a well-known person. It's very beneficial that such well-known people gain confidence in this spiritual path." And he granted that area to Prince Jeta. Prince Jeta then had a gatehouse built at that place. But Anathapindika had dwellings built in the Jeta Grove, and yards, gatehouses, assembly halls, water-boiling sheds, food-storage huts, restrooms, walking-meditation paths, indoor walking-meditation paths, wells, well houses,

saunas, sauna sheds, ponds, and roof-covers.

10. Putting in charge of building work When the Buddha had stayed at Rajagaha for as long as he liked, he set out wandering toward Vesali. When he eventually arrived, he stayed in the house with the peaked roof in the Great Wood. At that time people were doing building work out of respect. And the monks who supervised the building work were respectfully supported with robe-cloth, almsfood, dwellings, and medicinal supplies. Then a certain poor tailor thought, “This must be really worthwhile, seeing as these people do building work with such respect. Why don’t I too do building work?” He then made a mixture of mud, made bricks out of it, and built a wall. But because of his lack of skill, the wall was crooked and fell down. A second and a third time the same thing happened. He then complained and criticized the monks, “These Sakyan monastics teach and instruct only those who give them robe-cloth, almsfood, dwellings, and medicinal supplies. They only supervise their building work. But since I’m poor, nobody teaches, instructs, or supervises me.” The monks heard the complaints of that poor tailor. They told the Buddha, who then gave a teaching and addressed the monks: “You should put a monk in charge of the building work. He should make an effort to complete the dwelling as quickly as possible and should repair what’s broken or damaged. And he should be put in charge like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should put monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha puts monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. Any monk who approves of putting monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so should remain silent. Any monk who doesn’t approve should speak up. The Sangha has put monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’”

11. The instruction on the best seat, etc. When the Buddha had stayed at Vesali for as long as he liked, he set out wandering toward Savatthi. On that occasion the monks who were the pupils of the monks from the group of six went ahead of the Sangha headed by the Buddha. They then took possession of dwellings and beds, thinking, “This will be for our preceptors and teachers, and also for ourselves.” Following behind the Sangha, Venerable Sariputta was unable to get a bed—the dwellings and beds having all been taken. And so he sat down at the foot of a tree. Getting up early in the morning, the Buddha cleared his throat. Sariputta, too, cleared his throat. “Who’s there?” “It’s me, sir, Sariputta.” “Why are you sitting here?” Sariputta told the Buddha what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks who are the pupils of the monks from the group of six did this?” “It’s true, sir.” The Buddha rebuked them ... “How can they act like this? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a

teaching and addressed the monks: “Who, monks, deserves the best seat, the best water, and the best almsfood?” Some monks said, “Those who’ve gone forth from an aristocratic family deserve the best seat, water, and almsfood.” Others said, “Those who’ve gone forth from a brahmin family deserve the best seat, water, and almsfood.” Still others said, “Those who’ve gone forth from a householder family, the experts on the discourses, the experts on the Monastic Law, the expounders of the Teaching, those who obtain the first absorption, those who obtain the second absorption, those who obtain the third absorption, those who obtain the fourth absorption, the streamenterers, the once-returners, the nonreturners, the perfected ones, those who have attained the three true insights, or those who have attained the six direct knowledges deserve the best seat, water, and almsfood.” The Buddha then addressed the monks: Jataka “Once upon a time, monks, there was a great banyan tree on the slopes of the Himalayas. Three friends lived near it: a partridge, a monkey, and an elephant. They were disrespectful, undeferential, and rude toward one another. They thought, ‘If we only knew which one of us was the oldest. We would honor, respect, and esteem him, and we would wait for his instructions.’ The partridge and the monkey then asked the elephant, ‘What’s your first memory?’ ‘When I was young, I stepped over this banyan tree, keeping it between my legs, and the top shoots touched my belly. That’s my first memory.’ The partridge and the elephant asked the monkey, ‘What’s your first memory?’ ‘When I was young, I sat on the ground and ate the top shoots of this banyan tree. That’s my first memory.’ The monkey and the elephant asked the partridge, ‘What’s your first memory?’ ‘In such and such a spot there was a great banyan tree. I ate one of its fruits and defecated here. This banyan tree has grown from that. Well then, I must be the oldest one.’ The monkey and the elephant said to the partridge, ‘You’re the oldest. We will honor, respect, and esteem you, and we’ll wait for your instructions.’ The partridge had the monkey and the elephant take the five precepts, and he also undertook them himself. They were respectful, deferential, and courteous toward one another. And when they died, they were reborn in a happy, heavenly destination. In this way the spiritual life called *tittiriya* came to be. Those who respect the seniors, And who are learned in the Teaching, They are praised while still alive, And then go to a good destination. “Even those animals, monks, were respectful, deferential, and courteous toward one another. Having gone forth on this well-proclaimed spiritual path, will you look good if you are disrespectful, undeferential, and rude toward one another? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks: “You should do these things according to seniority: bowing down, standing up, raising your joined palms, doing acts of respect, giving the best seat, giving the best water, and giving the best almsfood. But what belongs to the Sangha shouldn’t be reserved according to seniority. If you do, you commit an offense of wrong conduct.” 12. Persons one should not pay respect to, etc. “Monks, you shouldn’t pay respect to any of these ten kinds of persons: one who’s been given the full ordination after you; one who isn’t fully ordained; one who belongs to a different Buddhist sect who’s

senior to you, but who speaks contrary to the Teaching; a woman; a *paṇḍaka*; one who's on probation; one who deserves to be sent back to the beginning; one who deserves the trial period; one who's undertaking the trial period; one who deserves rehabilitation. But you should pay respect to these three kinds of persons: one who's been given the full ordination before you; one who belongs to a different Buddhist sect who's senior to you and who speaks in accordance with the Teaching; and in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, you should pay respect to the Buddha, perfected and fully awakened.”

13. The prohibition against reserving seats At that time people prepared roof covers, mats, and places to stay for the Sangha. The monks who were the pupils of the monks from the group of six, thought, “The Buddha has instructed that what belongs to the Sangha shouldn't be reserved according to seniority. But he's given no such instruction about what has merely been prepared for the Sangha.” They then went ahead of the Sangha headed by the Buddha and took possession of the roof-covers, mats, and places to stay, thinking, “This will be for our preceptors and teachers, and also for ourselves.” Following behind the Sangha, Venerable Sariputta was unable to find a place to stay—the roof-covers, the mats, and the places to stay having all been taken. And so he sat down at the foot of a tree. Getting up early in the morning, the Buddha cleared his throat. Sariputta, too, cleared his throat. “Who's there?” “It's me, sir, Sariputta.” “Why are you sitting here?” Sariputta told the Buddha what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks who are the pupils of the monks from the group of six did this?” “It's true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “Even what has merely been prepared for the Sangha shouldn't be reserved according to seniority. If you do, you commit an offense of wrong conduct.”

14. The allowance for what belongs to a householder At that time people prepared high and luxurious resting places in the dining halls in inhabited areas, that is: high couches, luxurious couches, long-fleeced woolen rugs, multi-colored woolen rugs, white woolen rugs, red woolen rugs, cotton-down quilts, woolen rugs decorated with the images of predatory animals, woolen rugs with long fleece on one side, woolen rugs with long fleece on both sides, sheets of silk embroidered with gems, silken sheets, woolen rugs like a dancer's rug, elephant-back rugs, horse-back rugs, carriage-seat rugs, rugs made of black antelope hide, exquisite sheets made of *kadalī*-deer hide, seats with canopies, seats with red cushions at each end. Being afraid of wrongdoing, the monks did not sit on them. They told the Buddha. “Apart from high couches, luxurious couches, and cotton-down quilts, I allow you to sit down on what belongs to householders, but not to lie down on it.” At that time people prepared beds and benches upholstered with cotton down in the dining halls in inhabited areas. Being afraid of wrongdoing, the monks did not sit on them. They told the Buddha. “I

allow you to sit down on what belongs to householders, but not to lie down on it.”

15. The expression of appreciation for the Jeta Grove dwellings Wandering on, the Buddha eventually arrived at Savatthi, where he stayed in the Jeta Grove, Anathapindika’s Monastery. Anathapindika then went to the Buddha, bowed, sat down, and said, “Sir, please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Anathapindika got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. The following morning Anathapindika had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Anathapindika’s house where he sat down on the prepared seat together with the Sangha of monks. Anathapindika then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, Anathapindika sat down to one side and said, “Sir, what should I do in regard to the Jeta Grove?” “You should dedicate the Jeta Grove to the Sangha as a whole, both present and future.” “Yes, sir.” And he did just that. The Buddha then expressed his appreciation with these verses: “Cold and heat are kept away, And so are predatory beasts, And creeping animals and mosquitoes, And also chill and rain. They keep away the wind and burning sun, When those awful things arise. Their purpose is to shelter and for happiness, To attain absorption and to see clearly. Giving dwellings to the Sangha Is praised as the best by the Buddha. Therefore the wise man, Seeing what’s beneficial for himself, Should build delightful dwellings And have the learned stay there. Food, drink, cloth, and dwellings—With an inspired mind, He should give to them, The upright ones. They will give him the Teaching For removing all suffering; And understanding this Teaching in this very life, He attains extinguishment, free of corruptions.” The Buddha then got up from his seat and left.

16. Reservation of seats, etc. On one occasion a certain government official who was an Ajivaka disciple was offering a meal to the Sangha. Arriving late, Venerable Upananda the Sakyan made the nearest monk get up before he had finished his meal. There was an uproar in the dining hall. That official then complained and criticized him, “How can the Sakyan monastics arrive late and make the nearest monk get up in the middle of his meal? There was an uproar in the dining hall. It’s impossible to eat as much as you like when you’re not seated.” The monks heard the complaints of that official, and the monks of few desires complained and criticized Upananda, “How could he act like this?” They told the Buddha what had happened. “Is it true, Upananda, that you acted like this?” “It’s true, sir.” The Buddha rebuked him ... “Foolish man, how could you act like this? This will affect people’s confidence ...” After rebuking him ... the Buddha gave a teaching and addressed the monks: “You shouldn’t make a monk get up who hasn’t finished his meal. If you do, you commit an offense of wrong conduct. If you’re asked to get up, and you’ve already refused an invitation to eat

more, you should say, "Please go and get some water." If the other goes, all is well. If not, you should properly swallow the mouthful and give the seat to the more senior monk. Under no circumstances should you block a more senior monk from a seat. If you do, you commit an offense of wrong conduct." On one occasion the monks from the group of six asked the sick monks to get up. The sick monks said, "We're not able to get up. We're sick." Saying, "We'll make the venerables get up," they took hold of them, lifted them up, and then released them when they were standing. The sick monks fainted and collapsed. "You shouldn't make the sick get up. If you do, you commit an offense of wrong conduct." The monks from the group of six took possession of the best beds, saying, "We're sick and no-one can make us get up." "You should give suitable beds to those who are sick." The monks from the group of six used a pretext to reserve resting places. "You shouldn't use a pretext to reserve a resting place. If you do, you commit an offense of wrong conduct."

At that time the monks from the group of seventeen were repairing a large dwelling nearby, intending to stay there for the rainy season. The monks from the group of six saw this and said, "These monks from the group of seventeen are repairing a dwelling. Let's throw them out." But some of them said, "Let's wait until they've finished repairing it." Soon afterwards the monks from the group of six said to those from the group of seventeen, "Leave, this dwelling is ours." "Shouldn't you have told us beforehand? We would have repaired another one." "Doesn't this dwelling belong to the Sangha?" "Yes it does." "Well then, leave. This dwelling is ours." "The dwelling is large. You can stay here and so can we." But they said, "Leave, this dwelling is ours," and they grabbed them by the necks and threw them out in anger. The monks from the group of seventeen cried. When other monks asked them why, they told them what had happened. The monks of few desires complained and criticized them, "How could the monks from the group of six angrily throw other monks out of a dwelling belonging to the Sangha?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?" "It's true, sir." The Buddha rebuked them ... and after giving a teaching, he addressed the monks: "You shouldn't, in anger, throw a monk out of a dwelling belonging to the Sangha. If you do, you should be dealt with according to the rule. You should allocate the dwellings." 17. The appointment of an allocator of dwellings The monks thought, "Who should allocate the dwellings?" They told the Buddha, who then gave a teaching and addressed the monks: "You should appoint a monk who has five qualities as the allocator of dwellings: he's not biased by favoritism, ill will, confusion, or fear, and he knows which dwellings have and have not been allocated. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the allocator of dwellings. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the allocator of dwellings. Any monk who

approves of appointing monk so-and-so as the allocator of dwellings should remain silent. Any monk who doesn't approve should speak up. The Sangha has appointed monk so-and-so as the allocator of dwellings. The Sangha approves and is therefore silent. I will remember it thus.'" The allocators of dwellings thought, "How should we allocate the dwellings?" They told the Buddha. "First you should count the monks and the beds. You should then allocate one monk to each bed." When they had allocated the beds, there were beds left over. "You should allocate one monk to each dwelling." When they had allocated the dwellings, there were dwellings left over. "You should allocate one monk to each yard." When they had allocated the yards, there were yards left over. "You should give out additional shares. If another monk arrives after the additional shares have been allocated, then, if you're unwilling, you need not give him a share." On one occasion the monks allocated a dwelling to one who was outside the monastery zone. "You shouldn't allocate a dwelling to one outside the monastery zone. If you do, you commit an offense of wrong conduct." After accepting a dwelling, the monks reserved it at all times. "After accepting a dwelling, you shouldn't reserve it at all times. If you do, you commit an offense of wrong conduct. I allow you to reserve it for the three months of the rainy-season residence, but not at other times." The monks thought, "How many times are there for the allocation of dwellings?" "There are three times for the allocation of dwellings: the first, the second, and the one freed up in between. The first allocation is on the day after the full moon of July. The second allocation is one month after the full moon of July. The allocation of the one freed up in between is on the day after the invitation ceremony and is for the purpose of spending the next rains residence." The second section for recitation is finished.

The third section for recitation Regulations on dwellings, furniture, etc. On one occasion Venerable Upananda the Sakyan had accepted a dwelling at Savatthi, but then went to a certain village monastery, where he was also allocated a dwelling. The monks there thought, "This Upananda is quarrelsome and argumentative, and creates legal issues in the Sangha. If he spends the rainy season here, none of us will be at ease. Well then, let's question him." And they said to Upananda, "Haven't you been allocated a dwelling at Savatthi?" "Yes, I have." "But if it's only you, why do you reserve two dwellings?" "I'll give up this one and take the one at Savatthi." The monks of few desires complained and criticized him, "How could Upananda reserve two dwellings for himself?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?" "It's true, sir." The Buddha rebuked him ... "Foolish man, how could you reserve two dwellings for yourself? When you accepted a dwelling there, the dwelling here was given up, and when you accepted a dwelling here, the dwelling there was given up. You're now excluded from both. This will affect people's confidence ..." After rebuking him ... the Buddha gave a teaching and addressed the monks: "A single monk shouldn't reserve two dwellings. If you do, you commit an offense of wrong conduct."

At one time the Buddha was giving many talks on the Monastic Law. He spoke in praise of it and of learning it, and he repeatedly praised Venerable Upali. When they heard this, the monks thought, “Well then, let’s learn the Monastic Law from Venerable Upali.” And many monks, both senior and junior, as well as those of middle standing, learned the Monastic Law from Upali. Out of respect for the senior monks, Upali taught while standing. And out of respect for the Teaching, the senior monks, too, were standing. They all became tired. They told the Buddha. “A junior monk who’s teaching should sit on a similar or higher seat out of respect for the Teaching. A senior monk who’s being taught should sit on a similar or lower seat out of respect for the Teaching.” On one occasion many monks were standing in the presence of Upali, honoring the recitation. They became tired. “I allow those who are entitled to sit on the same seat to sit together.” The monks thought, “Who are entitled to sit on the same seat?” “I allow those with a difference of three years or less in seniority to sit together.” On one occasion a number of monks who were entitled to sit on the same seat were seated on a bed. The bed broke. They were seated on the same bench, and the bench broke. “I allow a maximum of three on the same bed or bench.” The beds and benches still broke. “I allow a maximum of two on the same bed or bench.” At that time, being afraid of wrongdoing, monks who were not entitled to sit on the same seat did not sit together on a long seat. “I allow those who aren’t entitled to sit on the same seat to sit together on a long seat, except with a *pi* translate='no'>pandaka</i>, a woman, or a gynandromorph.” The monks thought, “What’s the size of the smallest long seat?” “A seat for three is the smallest long seat.”

At one time Visakha Migaramata wanted to build a stilt house for the benefit of the Sangha, including a porch and elephant globes. The monks thought, “What stilt-house equipment has the Buddha allowed and what hasn’t he allowed?” They told the Buddha. “I allow all stilt-house equipment.”

At one time King Pasenadi of Kosala’s grandmother had just died. As a result, many unallowable goods were offered to the Sangha, that is: high couches, luxurious couches, long-fleeced woolen rugs, multi-colored woolen rugs, white woolen rugs, red woolen rugs, cotton-down quilts, woolen rugs decorated with the images of predatory animals, woolen rugs with long fleece on one side, woolen rugs with long fleece on both sides, sheets of silk embroidered with gems, silken sheets, woolen rugs like a dancer’s rug, elephant-back rugs, horse-back rugs, carriage-seat rugs, rugs made of black antelope hide, exquisite sheets made of *pi* translate='no'>kadali</i>-deer hide, seats with canopies, and seats with red cushions at each end. “I allow you to use a high couch after cutting its legs down to size, to use a luxurious couch after removing the images of predatory animals, to make a pillow after removing the cotton down from the cotton-down quilt, and to make floor covers of the rest.”

19. What is not to be given away At one time in a village monastery not far from Savatthi the resident monks were fed up with assigning dwellings to monks who were coming and going. They considered this and thought, “Well,

let's give all the dwellings belonging to the Sangha to one of us. We'll then use what belongs to him." And they did just that. When newly-arrived monks said to them, "Please assign us a dwelling," they replied, "There aren't any dwellings belonging to the Sangha. We've given them to one monk." "So you've given away the dwellings belonging to the Sangha?" "Yes." The monks of few desires complained and criticized them, "How could they give away the dwellings belonging to the Sangha?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that they did this?" "It's true, sir." The Buddha rebuked them, "How could those foolish men give away dwellings belonging to the Sangha? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks: "There are five things not to be given away, either by a sangha, a group, or an individual. Even if given away, they're not actually given away. If you give any of them away, you commit a serious offense. What five? A monastery or the site of a monastery A dwelling or the site of a dwelling A bed, bench, mattress, or pillow A metal pot, a metal jar, a metal bucket, a metal bowl, a machete, a hatchet, an ax, a spade, or a chisel A creeper, bamboo, reed, grass, clay, wooden goods, or ceramic goods."

20. What is not to be distributed When the Buddha had stayed at Savatthi for as long as he liked, he set out wandering toward Kitagiri with a large sangha of five hundred monks, including Sariputta and Mahamoggallana. The monks Assaji and Punabbasuka heard about this and said, "Well then, let's distribute all the dwellings belonging to the Sangha. Sariputta and Mahamoggallana are in the grip of bad desires. So let's not assign them any dwellings." And they distributed all the dwellings belonging to the Sangha. When the Buddha eventually arrived at Kitagiri, he said to a group of monks, "Go to the monks Assaji and Punabbasuka and say, 'The Buddha is coming with a large sangha of five hundred monks, including Sariputta and Mahamoggallana. Please assign dwellings to the Buddha, to the Sangha of monks, and to Sariputta and Mahamoggallana.'" Saying, "Yes, sir," they did just that. The monks Assaji and Punabbasuka replied, "There aren't any dwellings belonging to the Sangha. We've shared them all out. The Buddha is welcome and he may stay wherever he likes. But Sariputta and Mahamoggallana are in the grip of bad desires. We won't assign them any dwellings." "So you've distributed the dwellings belonging to the Sangha?" "Yes." The monks of few desires complained and criticized them, "How could they distribute the dwellings belonging to the Sangha?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that they did this?" "It's true, sir." The Buddha rebuked them, "How could those foolish men distribute the dwellings belonging to the Sangha? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks: "There are five things not to be distributed, either by a sangha, a group, or an individual. Even if distributed, they're not actually distributed. If you distribute any of them, you commit a serious offense. What five? A monastery or

the site of a monastery A dwelling or the site of a dwelling A bed, bench, mattress, or pillow A metal pot, a metal jar, a metal bucket, a metal bowl, a machete, a hatchet, an ax, a spade, or a chisel A creeper, bamboo, reed, grass, clay, wooden goods, or ceramic goods.”

21. Discussion on putting in charge of building work When the Buddha had stayed at Kitagiri for as long as he liked, he set out wandering toward Alavi.

When he eventually arrived, he stayed at Aggalava Shrine. At that time the monks of Alavi put monks in charge of building work such as this: the mere filling of gaps, the mere plastering of walls, the mere hanging of doors, the mere making of door jambs, the mere making of windows, the mere application of white coloring, the mere application of black coloring, the mere treatment with red ocher, the mere covering with a roof, the mere fastening of a roof, the mere fixing of cornices, the mere repair of what was defective or broken, and the mere plastering of floors; and they put monks in charge of building work for twenty years, for thirty years, and for life; and they put monks in charge of building work for life on finished dwellings. The monks of few desires complained and criticized them, “How can the monks at Alavi put monks in charge of such kinds of work?” They told the Buddha. ... “Is it true, monks, that they do this?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “You shouldn’t put monks in charge of building work such as this: the mere filling of gaps, the mere plastering of walls, the mere hanging of doors, the mere making of door jambs, the mere making of windows, the mere application of white coloring, the mere application of black coloring, the mere treatment with red ocher, the mere covering with a roof, the mere fastening of a roof, the mere fixing of cornices, the mere repair of what is defective or broken, or the mere plastering of floors; and you shouldn’t put monks in charge of building work for twenty years, for thirty years, or for life, or put monks in charge of building work for life on finished dwellings. If you do, you commit an offense of wrong conduct. I allow you to put monks in charge of building work that isn’t yet started or that’s partially complete. For a small dwelling, you should inspect the work and then put a monk in charge of the building work for five or six years. For a small stilt house, you should inspect the work and then put a monk in charge of the building work for seven or eight years. For a large dwelling or stilt house, you should inspect the work and then put a monk in charge of the building work for ten or twelve years.” On one occasion the monks put one person in charge of the building work on all the dwellings. “You shouldn’t put one person in charge of the building work on all the dwellings. If you do, you commit an offense of wrong conduct.” On one occasion the monks put one person in charge of the building work on two dwellings. “You shouldn’t put one person in charge of the building work on two dwellings. If you do, you commit an offense of wrong conduct.” On one occasion the monks who had taken on building work had someone else stay in that dwelling. “When you have taken on building work, you shouldn’t have someone else stay in that dwelling. If you do, you commit an offense of wrong conduct.” At one time monks who had taken on building work reserved what

belonged to the Sangha. “When you have taken on building work, you shouldn’t reserve what belongs to the Sangha. If you do, you commit an offense of wrong conduct. I allow you to take one good bed.” On one occasion the monks put one who was outside the monastery zone in charge of building work. “You shouldn’t put one who’s outside the monastery zone in charge of building work. If you do, you commit an offense of wrong conduct.” At one time the monks who had taken on building work reserved a dwelling at all times. “When you have taken on building work, you shouldn’t reserve a dwelling at all times. If you do, you commit an offense of wrong conduct. I allow you to reserve it for the three months of the rainy-season residence, but not at other times.” At that time monks who had taken on building work left, disrobed, died, admitted to being novice monks, admitted to having renounced the training, admitted to having committed the worst kind of offense, admitted to being insane, admitted to being deranged, admitted to being overwhelmed by pain, admitted to having been ejected for not recognizing an offense, admitted to having been ejected for not making amends for an offense, admitted to having been ejected for not giving up a bad view, admitted to being *pi* translate='no'>pandakas</i>, admitted to being fake monks, admitted to previously having left to join the monastics of another religion, admitted to being animals, admitted to being matricides, admitted to being patricides, admitted to being murderers of a perfected one, admitted to having raped a nun, admitted to having caused a schism in the Sangha, admitted to having caused the Buddha to bleed, or admitted to being gynandromorphs. They told the Buddha. “If a monk who’s taken on building work departs, it should be given to another, with the thought, ‘What belongs to the Sangha shouldn’t be allowed to deteriorate.’ If a monk who’s taken on building work disrobes, dies, admits to being a novice monk, admits to having renounced the training, admits to having committed the worst kind of offense, admits to being insane, admits to being deranged, admits to being overwhelmed by pain, admits to having been ejected for not recognizing an offense, admits to having been ejected for not making amends for an offense, admits to having been ejected for not giving up a bad view, admits to being a *pi* translate='no'>pandaka</i>, admits to being a fake monk, admits to previously having left to join the monastics of another religion, admits to being an animal, admits to being a matricide, admits to being a patricide, admits to being a murderer of a perfected one, admits to having raped a nun, admits to having caused a schism in the Sangha, admits to having caused the Buddha to bleed, or admits to being a gynandromorph, it should be given to another, with the thought, ‘What belongs to the Sangha shouldn’t be allowed to deteriorate.’ If a monk who’s taken on building work departs while it’s still unfinished, it should be given to another, with the thought, ‘What belongs to the Sangha shouldn’t be allowed to deteriorate.’ If a monk who’s taken on building work disrobes while it’s still unfinished ... or admits to being a gynandromorph while it’s still unfinished, it should be given to another, with the thought, ‘What belongs to the Sangha shouldn’t be allowed to deteriorate.’ If a monk who’s taken on building work departs when it’s finished, then it’s still for him. If a monk who’s taken on building work disrobes when it’s

finished; dies when it's finished; admits, when it's finished, to being a novice monk; admits, when it's finished, to having renounced the training; or admits, when it's finished, to having committed the worst kind of offense—then the Sangha is the owner. If a monk who's taken on building work admits, when it's finished, to being insane; admits, when it's finished, to being deranged; admits, when it's finished, to being overwhelmed by pain; admits, when it's finished, to having been ejected for not recognizing an offense; admits, when it's finished, to having been ejected for not making amends for an offense; or admits, when it's finished, to having been ejected for not giving up a bad view—then it's still for him. If a monk who's taken on building work admits, when it's finished, to being a *pandaka*; admits, when it's finished, to being a fake monk; admits, when it's finished, to previously having left to join the monastics of another religion; admits, when it's finished, to being an animal; admits, when it's finished, to being a matricide; admits, when it's finished, to being a patricide; admits, when it's finished, to being a murderer of a perfected one; admits, when it's finished, to having raped a nun; admits, when it's finished, to having caused a schism in the Sangha; admits, when it's finished, to having caused the Buddha to bleed; or admits, when it's finished, to being a gynandromorph—then the Sangha is the owner.”

22. The prohibition against using equipment where it doesn't belong, etc. At one time the monks used a certain lay follower's equipment where it did not belong. That lay follower complained and criticized them, “How can the venerables use equipment where it doesn't belong?” They told the Buddha. “You shouldn't use equipment where it doesn't belong. If you do, you commit an offense of wrong conduct.” Being afraid of wrongdoing, the monks did not bring anything to the observance-day hall or to meetings, and they sat down on the bare ground. They got dirty, as did their robes. “I allow you to borrow.” At that time a large dwelling belonging to the Sangha was decaying. Being afraid of wrongdoing, the monks did not remove the furniture. “I allow you to move it for the purpose of protection.”

On one occasion the Sangha had been given a valuable, woolen furniture cloth. “I allow you to do a beneficial trade.” On one occasion the Sangha was offered a valuable furniture cloth. “I allow you to do a beneficial trade.” On one occasion the Sangha was offered a bear skin. “I allow you to make it into a doormat.” On one occasion the Sangha was offered a round pad. “I allow you to make it into a doormat.” On one occasion the Sangha was offered a cloth. “I allow you to make it into a doormat.”

At that time there were monks who stepped into the dwellings with dirty feet. The dwellings got dirty. “You shouldn't step into a dwelling with dirty feet. If you do, you commit an offense of wrong conduct.” At that time there were monks who stepped into the dwellings with wet feet. The dwellings got dirty. “You shouldn't step into a dwelling with wet feet. If you do, you commit an offense of wrong conduct.” At that time there were monks who

stepped into the dwellings with their sandals on. The dwellings got dirty. “You shouldn’t step into a dwelling with your sandals on. If you do, you commit an offense of wrong conduct.” At that time there were monks who spat on treated floors. The coloring was spoiled. “You shouldn’t spit on treated floors. If you do, you commit an offense of wrong conduct. I allow spittoons.” At that time the legs of the beds and benches scratched the treated floors. The coloring was spoiled. “You should wrap the legs in cloth.” At that time there were monks who leaned on treated walls. The coloring was spoiled. “You shouldn’t lean on treated walls. If you do, you commit an offense of wrong conduct. I allow leaning boards.” The lower edge of the leaning boards scratched the floor and the upper edge scratched the wall. “You should wrap the lower and upper edges in cloth.” Being afraid of wrongdoing, the monks did not lie down with washed feet. “You should spread a sheet and then lie down.”

23. The allowance for meals for the Sangha, etc. When the Buddha had stayed at Alavi for as long as he liked, he set out wandering toward Rajagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary. At that time Rajagaha was short of food and people were unable to make meals for the whole Sangha. Instead they wished to make meals for designated monks, invitational meals, meals for which lots are drawn, half-monthly meals, meals on the observance day, and meals on the day after the observance day. “I allow meals for the Sangha, meals for designated monks, invitational meals, meals for which lots are drawn, half-monthly meals, meals on the observance days, and meals on the day after the observance days.” 24. The appointment of a designator of meals At that time the monks from the group of six took the best meals for themselves and gave the inferior ones to the other monks. They told the Buddha. “You should appoint a monk who has five qualities as the designator of meals: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what has and has not been designated. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the designator of meals. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the designator of meals. Any monk who approves of appointing monk so-and-so as the designator of meals should remain silent. Any monk who doesn’t approve should speak up. The Sangha has appointed monk so-and-so as the designator of meals. The Sangha approves and is therefore silent. I will remember it thus.’” The monks who were designators of meals thought, “How should we designate the meals?” “You should mark tickets, make a heap of them, and then designate the meals.” 25. The appointment of an assigner of dwellings, etc. At that time there was no assigner of dwellings ... no storeman ... no receiver of robe-cloth ... no distributor of robe-cloth ... no distributor of congee ... no distributor of fruit ... no distributor of fresh food. Because it was not distributed, the fresh food perished. “You should appoint a monk who has five qualities as the distributor of fresh food: he’s not biased by favoritism,

ill will, confusion, or fear, and he knows what has and has not been distributed. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the distributor of fresh food. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of fresh food. Any monk who approves of appointing monk so-and-so as the distributor of fresh food should remain silent. Any monk who doesn’t approve should speak up. The Sangha has appointed monk so-and-so as the distributor of fresh food. The Sangha approves and is therefore silent. I will remember it thus.’” 26. The appointment of a distributor of minor requisites At that time there were minor requisites in the storeroom. They told the Buddha. “You should appoint a monk who has five qualities as the distributor of minor requisites: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what has and has not been distributed. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the distributor of minor requisites. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of minor requisites. Any monk who approves of appointing monk so-and-so as the distributor of minor requisites should remain silent. Any monk who doesn’t approve should speak up. The Sangha has appointed monk so-and-so as the distributor of minor requisites. The Sangha approves and is therefore silent. I will remember it thus.’” The monk who is the distributor of minor requisites should give things out one by one: needles, knives, sandals, belts, shoulder straps, water filters, and water strainers, and also robe material for long inter-panel strips, for short inter-panel strips, for large panels, for medium-sized panels, for lengthwise borders, and for crosswise borders. If the Sangha has ghee, oil, honey, or syrup, he should give it out for a single use. If it is needed again, he should give it out again. 27. The appointment of a distributor of rainy-season bathing cloths, etc. At that time there was no distributor of rainy-season bathing cloths ... no distributor of almsbowls ... no supervisor of monastery workers ... no supervisor of novice monks. Not being supervised, the novice monks didn’t do their work. “You should appoint a monk who has five qualities as the supervisor of novice monks: he’s not biased by favoritism, ill will, confusion, or fear, and he knows who is and isn’t supervised. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the supervisor of novice monks. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the supervisor of novice monks. Any monk who approves of appointing monk so-and-so as the supervisor of novice monks should remain silent. Any monk who doesn’t approve should speak up. The Sangha has appointed monk so-and-so as the supervisor of novice monks. The Sangha approves and is therefore silent. I will remember it

thus.” The third section for recitation is finished. The sixth chapter on resting places is finished. This is the summary: “Dwellings by the excellent Buddha, Had then not been allowed; The disciples of the Victor emerged, From their resting places here and there. The wealthy merchant having seen this, Said this to the monks; If I make, will you dwell, They asked the Leader. Dwellings, and stilt houses, Of three kinds, caves; He allowed five kinds of shelters, The merchant had dwellings made. People had dwellings made, Without door it was unguarded; Door, door frame, And hinge below, above. Hole for pulling, rope, And door jamb, bolt socket; Bolt, latch, keyhole, Metal, wood, horn. *Yantaka*-bolts, and just bolts, Roof, plaster inside and outside; Railing, lattice, and bars, Cloth covers, and with a mat. Bench, and wicker bed, Charnel ground, *masaraka*; *Bundi*, and having crooked legs; Detachable, square bench, about a tall one. And sofa, cane bench, Small bench with cloth, ram-like legs; Many legs, plank, stools, And just a bench of straw. High, snake, supports, And supports of eight fingerbreadths; String, cross weaving, cloth, Cotton-down quilt, half the size of the body. Hilltop fair, and also mattresses, And also furniture cloth; Upholstered, sank down, And removed and taken away. Multi-colored lines, and multi-colored lines by hand, Was allowed by the Buddha; And also in the dwellings of monastics of other religions, Husk, and soft clay. Sap, trowel, bran, Mustard seed, beeswax; To wipe off when thick, Rough, excreted clay. Sap, and picture, Low, and mound, getting up; They fell down, accessible to the public, A half wall, again three. A small one, and base of a wall, Rains through, scream, peg; Bamboo robe rack, and line, Porch, and with a screen. Rails, grass and dust, The method should be applied in the above way; Outside, it became warm, Shed, and as above, vessel. Dwelling, and just a gatehouse, Yard, water-boiling shed; And about a monastery, again about a gatehouse, The same method should be applied as above. Plaster, and Anathapindika, Faith, went to Cool Grove; Having seen the Truth, he invited, The Leader together with the Sangha. On his way he told, The group built a monastery; Building work in Vesali, And ahead possession was taken. Who deserves in the dining hall, And partridge, not to be paid respect; Took possession, inhabited areas, Cotton down, he entered Savatthi. He dedicated the monastery, And an uproar in the dining hall; The sick, and the best beds, Pretext, seventeen there, Who, how, One was allocated to each dwelling; Yard, and an additional share, Unwillingly a share should not be given. Outside the zone, and at all times, Three allocations of dwellings; And Upananda, he praised, Standing, a similar seat. Those entitled to the same seats, they broke, And a group of three, group of two; Not entitled to the same seat, long, Including a porch, to use. And grandmother, not far, And distributed, in Kitagiri; Alavi, fill, with walls, Door, door jamb. Window, white, and black, Red ocher, roof, fastening; Cornice, defective, plastering the floor, Twenty, and thirty, for life. When inhabited, not started, unfinished, Five or six years in a small one; And seven or eight in a small stilt house, Ten or twelve in a large one. All dwellings to one, Had someone else stay, belonging to the Sangha; Outside the zone, and at all times, Left, and disrobed. And died, and novice monk, Renounced the training, the

worst; Insane, and deranged, Pain, not recognizing an offense. Not making amends, of a view, *Pandaka*, fake, monastics of another religion; Animal, mother, father, And perfected ones, rapists. Schismatics, those who cause the Buddha to bleed, And also gynandromorphs; Let not the belongings of the Sangha deteriorate. The work should be given to another. And when unfinished to another, When finished it's just for him should he depart; He disrobes, dies, And becomes a novice. And renounces the training, If he has committed the worst; Just the Sangha is the owner, Insane, deranged, pain. Not recognizing, not making amends, He has just that view; *Pandaka*, fake, and monastic of another religion, Animal, mother, paternal. A murderer, and also a rapist, Schismatic, blood, gynandromorph; If he admits, Just the Sangha is the owner. Took elsewhere, anxious, And it decayed, woolen cloth; And cloth, skin, round pad, Cloth, and they stepped. Wet, sandals, spitting, They spoiled, and they leaned; The leaning board scratched, Washed, and with a sheet. In Rajagaha they were unable, Inferior, a designator of meals; How, an assigner, Appointment of a storeman. A receiver, and also a distributor, And congee, a distributor of fruit; And just a distributor of fresh food, About a distributor of minor requisites. And also a distributor of rainy-season bathing cloths. Just so a distributor of almsbowls; Monastery worker, novice monk, And agreement for a supervisor. He has conquered all and knows the world, The Leader intent on what's beneficial: They're for the sake of shelter and happiness, To attain absorption and to see clearly." The chapter on resting places is finished.