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Theravada Collection on Monastic Law The Small Division The chapter on proper conduct 1. Discussion of the proper conduct for newly-arrived monks

At one time the Buddha was staying at Savatthi in the Jeta Grove, Anathapindika's Monastery. At that time newly-arrived monks entered the monastery wearing sandals, holding sunshades, with their heads covered, with their robes on their heads; and they washed their feet with drinking water, did not bow down to the resident monks who were senior to them, and did not ask about dwellings. A certain newly-arrived monk lifted the latch of an unoccupied dwelling, opened the door, and entered hastily. A snake fell from above the door frame onto his shoulders. Terrified, he screamed. The monks came running and asked him why he was screaming. And he told them what had happened. The monks of few desires complained and criticized them, "How can the newly-arrived monks enter the monastery wearing sandals, holding sunshades, with their heads covered, with their robe on their head; and wash their feet with drinking water, not bow down to the resident monks who are senior to them, and not ask about dwellings?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the newly-arrived monks are acting like this?" "It's true, sir." The Buddha rebuked them ... "How can the newly-arrived monks act like this? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks: "Well then, I'll lay down the proper conduct for newly-arrived monks. When a newly-arrived monk enters a monastery, he should remove his sandals, hold them low, knock them together, and carry them along; he should lower his sunshade, uncover his head, and put his robe over his shoulders; he should then enter the monastery carefully and without hurry. As he enters the monastery, he should look out for where the resident monks gather—whether in the assembly hall, under a roof cover, or at the foot of a tree—and he should go there. He should then put down his bowl and robe, find a suitable seat, and sit down. He should ask which is the water for drinking and which the water for washing. If he needs water to drink, he may take some and drink. If he needs water to wash, he may take some and wash his feet. When he washes his feet, he should pour the water with one hand and wash with the other. He shouldn't pour the water and wash his feet with the same hand. He should ask for a sandal-wiping cloth, and then wipe them. When he wipes his sandals, he should first wipe them with a dry cloth, then with a wet one. He should wash the cloth and spread it out. If a resident monk is senior to him, the newly-arrived monk should bow down to him. If a resident monk is junior, he should bow down to the newly-arrived monk. The newly-arrived monk should ask which dwelling he may stay in and whether it's occupied or not. He should ask about where to go for alms and where not to go, about any families designated as "in training", about the place for defecating and the place for urinating, about the water for drinking and the water for washing, about

walking sticks, and about the Sangha's agreements concerning the right time to enter and the right time to leave. If the dwelling is unoccupied, he should knock on the door, wait for a moment, then lift the latch, open the door, and look inside while standing outside. If the dwelling is dirty, and if the beds or benches are stacked on top of one another with furniture piled on top, he should clean it if he's able. When he's cleaning the dwelling, he should first take out the floor cover and put it aside. He should take out the bed supports and put them aside. He should take out the mattress and the pillow and put them aside. He should take out the sitting mat and the sheet and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the

weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it. This is the proper conduct for newly-arrived monks."

2. Discussion of the proper conduct for resident monks At that time, when they saw newly-arrived monks, the resident monks did not prepare seats, or put out foot stools, foot scrapers, or water for washing the feet. They did not go out to meet them to receive their bowls and robes, or ask if they wanted water to drink. They did not bow down to newly-arrived monks who were senior to them or assign dwellings to them. The monks of few desires complained and criticized them, "How can the resident monks act like this?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the resident monks are acting like this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks: "Well then, I'll lay down the proper conduct for resident monks. When a resident monk sees a newly-arrived monk who is senior to him, he should prepare a seat, and put out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet him to receive his bowl and robe, and ask if he wants water to drink. If he's able, he should wipe his sandals, first with a dry cloth and then with a wet one. He should wash the cloth and spread it out. If the newly-arrived monk is senior to him, the resident monk should bow down to him. He should assign him a dwelling, tell him where it is, and inform him whether it's occupied or not. He should tell him where to go for alms and where not to go, and about any families designated as 'in training'. He should point out the place for defecating and the place for urinating, the water for drinking and the water for washing, and the walking sticks. He should tell him about the Sangha's agreements concerning the right time to enter and the right time to leave. If the newly-arrived monk is junior to him, the resident monk should remain seated while telling him where to put his bowl and robe, and which seat to sit on. He should point out the water for drinking and the water for washing, as well as a sandal-wiping cloth. If the newly-arrived monk is junior to the resident monk, he should bow down to him. The resident monk should tell him which dwelling he may stay in and whether it's occupied or not. He should tell him where to go for alms and where not to go, and about any families designated as 'in training'. He should point out the place for defecating and the place for urinating, the water for drinking and the water for washing, and the walking sticks. He should tell him about the Sangha's agreements concerning the right time to enter and the right time to leave. This is the proper conduct for resident monks."

3. Discussion of the proper conduct for departing monks At that time there were monks who departed without putting the wooden and ceramic goods in order, without closing the door and the windows, and without informing anyone. The

wooden and ceramic goods were lost and the dwelling was unprotected. The monks of few desires complained and criticized them, “How can the departing monks act like this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the departing monks are acting like this?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “Well then, I’ll lay down the proper conduct for departing monks. Before a monk departs, he should put the wooden and ceramic goods in order, close the door and the windows, and inform someone. If there are no monks, he should inform a novice monk; if there are no novice monks, he should inform a monastery worker; if there are no monastery workers, he should inform a lay follower. If there are no monks, novice monks, monastery workers, or lay followers, he should place the bed on four rocks. He should then stack the beds and benches on top of one another, with the other furniture piled on top, and put away the wooden and ceramic goods. He should close the door and the windows, and then depart. If rain enters the dwelling, he should cover it if he’s able, or he should make an effort to have it covered. If this works out, all is well. If not, he should place the bed on four rocks in a dry spot. He should then stack the beds and benches on top of one another, with the other furniture piled on top, and put away the wooden and ceramic goods. He should close the door and the windows, and then depart. If the whole dwelling is getting wet, he should carry the furniture to the village if he’s able, or he should make an effort to have it carried to the village. If this works out, all is well. If not, he should place the bed on four rocks outside. He should then stack the beds and benches on top of one another, with the other furniture piled on top, and he should put away the wooden and ceramic goods. He should cover it all with grass and leaves and then depart, thinking, ‘Hopefully the requisites will be okay.’ This is the proper conduct for departing monks.”

4. Discussion of the proper conduct in connection with the expression of appreciation At that time there were monks who did not express their appreciation in the dining hall. People complained and criticized them, “How can the Sakyan monastics not express their appreciation in the dining hall?” The monks heard the complaints of those people and they told the Buddha. The Buddha gave a teaching and addressed the monks: “You should express your appreciation in the dining hall.” The monks thought, “Who should give the expression of appreciation?” They told the Buddha. He gave a teaching and addressed the monks: “The most senior monk should give the expression of appreciation in the dining hall.” Soon afterwards a certain association was offering a meal to the Sangha. Venerable Sariputta was the most senior monk. Because the Buddha had said the most senior monk should give the expression of appreciation, the other monks left, leaving Sariputta behind by himself. After giving the expression of appreciation, he left by himself. The Buddha saw him coming and asked, “Did the meal go well?” “The meal went well, sir, but the monks all left, leaving me behind by myself.” Soon afterwards the Buddha gave a teaching and addressed the monks: “The four or five most senior monks should wait in the dining hall.” On one occasion a senior monk who needed to

defecate was waiting in the dining hall. Being unable to hold out, he fainted and fell over. They told the Buddha. “When there’s something to be done, I allow you to go after informing the monk next to you.” 5. Discussion of the proper conduct in relation to dining halls At that time the monks from the group of six walked to the dining hall shabbily dressed and improper in appearance. Taking a short cut, they walked in front of the senior monks. They sat down encroaching on the senior monks and blocked the junior monks from getting a seat. And they spread out their upper robes and sat on them in inhabited areas. The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks from the group of six are acting like this?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “Well then, I’ll lay down the proper conduct in relation to dining halls. In a monastery where the time for departure gets announced, a monk should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and enter the village carefully and without hurry. He shouldn’t take a short cut and walk in front of the senior monks. He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn’t lift his robe while walking in inhabited areas; he shouldn’t laugh loudly while walking in inhabited areas; he shouldn’t be noisy while walking in inhabited areas; he shouldn’t sway his body while walking in inhabited areas; he shouldn’t swing his arms while walking in inhabited areas; he shouldn’t sway his head while walking in inhabited areas; he shouldn’t have his hands on his hips while walking in inhabited areas; he shouldn’t cover his head while walking in inhabited areas; he shouldn’t move about while squatting on his heels in inhabited areas. He should be well-covered while sitting in inhabited areas; he should be well-restrained while sitting in inhabited areas; he should lower his eyes while sitting in inhabited areas; he shouldn’t lift his robe while sitting in inhabited areas; he shouldn’t laugh loudly while sitting in inhabited areas; he shouldn’t be noisy while sitting in inhabited areas; he shouldn’t sway his body while sitting in inhabited areas; he shouldn’t swing his arms while sitting in inhabited areas; he shouldn’t sway his head while sitting in inhabited areas; he shouldn’t have his hands on his hips while sitting in inhabited areas; he shouldn’t cover his head while sitting in inhabited areas; he shouldn’t clasp his knees while sitting in inhabited areas. He shouldn’t sit encroaching on the senior monks or block the junior monks from getting a seat. He shouldn’t spread out his upper robe and sit on it in inhabited areas. When given water, he should receive it while holding his bowl with both hands. Holding the bowl low, he should rinse it carefully without scratching it. If there’s someone to receive the water, he should hold his bowl low and pour the water into the container, trying to avoid splashing the person receiving the water, the monks sitting nearby, and his

upper robe. If there's no-one to receive the water, he should hold his bowl low and pour the water on the ground, trying to avoid splashing the monks sitting nearby and his upper robe. When given rice, he should receive it while holding his bowl with both hands, leaving room for the curry. If there's ghee, oil, or special curry, the senior monk should say, 'Everyone gets an equal share.' He should receive the almsfood respectfully; he should receive the almsfood with attention on the bowl; he should receive the almsfood with the right proportion of bean curry; he should receive an even level of almsfood. The senior monk shouldn't start eating until everyone has received rice. A monk should eat almsfood respectfully; he should eat almsfood with attention on the bowl; he should eat almsfood in order; he should eat almsfood with the right proportion of bean curry; he shouldn't eat almsfood after making a heap; he shouldn't cover his curries with rice because he wants more; when not sick, he shouldn't request bean curry and rice for himself and then eat it; he shouldn't look at another's almsbowl finding fault; he shouldn't make mouthfuls that are too large; he should make rounded mouthfuls; he shouldn't open his mouth without bringing a mouthful to it; he shouldn't put his whole hand in his mouth while eating; he shouldn't speak with food in his mouth; he shouldn't eat from a lifted ball of food; he shouldn't eat breaking up mouthfuls; he shouldn't eat stuffing his cheeks; he shouldn't eat shaking his hand; he shouldn't eat scattering rice; he shouldn't eat sticking out his tongue; he shouldn't make a chomping sound while eating; he shouldn't slurp while eating; he shouldn't lick his hand while eating; he shouldn't lick his almsbowl while eating; he shouldn't lick his lips while eating; he shouldn't receive the drinking-water vessel with a hand soiled with food. The senior monk shouldn't receive water for washing until all the monks are finished eating. When given water, a monk should receive it while holding his bowl with both hands. Holding the bowl low, he should rinse it carefully without scratching it. If there's someone to receive the water, he should hold his bowl low and pour the water into the container, trying to avoid splashing the person receiving the water, the monks sitting nearby, and his upper robe. If there's no-one to receive the water, he should hold his bowl low and pour the water on the ground, trying to avoid splashing the monks sitting nearby and his upper robe. He shouldn't discard bowl-washing water containing rice in inhabited areas. When returning, the junior monks should go first and then the senior monks. A monk should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas. This is the proper conduct in relation to dining halls." The first section for recitation is

finished.

6. Discussion of the proper conduct for alms collectors At that time there were alms-collecting monks who were shabbily dressed and improper in appearance. They entered and left houses without being attentive, entered and left too hastily, stood too far away or too close, and waited too long or left too soon.

On one occasion a certain monk entered a house without being attentive.

Thinking it was the main door, he entered a room where a woman was lying naked.

When he saw her, he left the room. But when her husband saw her there, he

thought, "My wife has been raped by this monk," and he took hold of that

monk and gave him a beating. The woman woke up from the commotion and asked her

husband, "Why are you beating this monk?" "Didn't he rape you?" "No

he didn't. He's innocent." And she had him release that monk. The monk

then returned to the monastery and told the monks what had happened. The monks

of few desires complained and criticized him, "How can the alms-collecting

monks act like this?" They told the Buddha. Soon afterwards he had the Sangha

gathered and questioned the monks: "Is it true, monks, that the

alms-collecting monks are acting like this?" "It's true, sir." ...

After rebuking them ... the Buddha gave a teaching and addressed the monks:

"Well then, I'll lay down the proper conduct for alms-collecting monks.

When an alms-collecting monk is about to enter the village, he should put on

his sarong evenly all around, covering the navel and the knees. He should put

on a belt. Putting the upper robes together, overlapping each other

edge-to-edge, he should put them on and fasten the toggle. He should rinse his

bowl, bring it along, and enter the village carefully and without hurry. He

should be well-covered while walking in an inhabited areas; he should be

well-restrained while walking in inhabited areas; he should lower his eyes

while walking in inhabited areas; he shouldn't lift his robe while walking in

inhabited areas; he shouldn't laugh loudly while walking in inhabited areas;

he shouldn't be noisy while walking in inhabited areas; he shouldn't sway

his body while walking in inhabited areas; he shouldn't swing his arms while

walking in inhabited areas; he shouldn't sway his head while walking in

inhabited areas; he shouldn't have his hands on his hips while walking in

inhabited areas; he shouldn't cover his head while walking in inhabited

areas; he shouldn't move about while squatting on his heels in inhabited

areas. When entering a house, he should be attentive to where to enter and

where to leave. He shouldn't enter or leave too hastily, stand too far away

or too close, or wait too long or leave too soon. While waiting, he should be

attentive to whether they wish to give alms or not. If they put down their

work, get up from their seat, take hold of a serving spoon or a vessel, or they

tell him to wait, then he should assume they wish to give, and he should wait.

When they give him almsfood, he should lift his upper robe with his left hand,

stretch out his bowl with his right hand, and receive the alms while holding

the bowl with both hands. He shouldn't look the donor in the face. He should

be attentive to whether they wish to give curry or not. If they take hold of a

serving spoon or a vessel, or they tell him to wait, then he should assume they

wish to give, and he should wait. When they have given alms, he should cover

the bowl with his upper robe, and leave carefully and without hurry. He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas. Whoever returns first from almsround in the village should prepare the seats and set out a foot stool, a foot scraper, and water for washing the feet. He should wash the bowl for leftovers and put it back out, and set out water for drinking and water for washing. Whoever returns last from almsround may eat whatever is left over, or he should discard it where there are no cultivated plants or in water without life. He should put away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He should wash the bowl for leftovers and put it away, put away the water for drinking and the water for washing, and sweep the dining hall. Whoever sees that the pot for drinking water, the pot for washing water, or the restroom pot is empty should fill it. If he can't do it by himself, he should call someone over by hand signal and they should fill it together. He shouldn't speak because of that. This is the proper conduct for alms collectors."

7. Discussion of the proper conduct for those staying in the wilderness At that time there was a number of monks staying in the wilderness. They did not set out water for drinking or water for washing, did not light fires or provide fire-making implements, and did not know the constellations or the regions. Criminals went to that place and asked the monks, "Sir, is there any water for drinking?" —"No, there isn't." —"Is there any water for washing?" —"No." —"Is there any fire?" —"No." —"Are there any fire-making implements?" —"No." —"Which constellation is the moon in today?" —"We don't know." —"Which region is this?" —"We don't know." Thinking, "They're not monks; they're criminals," they beat them up and left. The monks told other monks what had happened and they in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, I'll lay down the proper conduct for monks staying in the wilderness. After getting up early in the morning, a monk who is staying in the wilderness should put his bowl in its bag, hang it from his shoulder, put his robe over his shoulders, put on his sandals, put the wooden and ceramic goods in order, close the door and windows, and come down from his dwelling. When he's about to enter the village, he should remove his sandals, hold them low and knock them together. He should put them in a bag, which he should hang from his shoulder. He should put on his sarong evenly all around, covering the navel and the knees, and he should put on a belt. Putting the upper robes together, overlapping each other

edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and enter the village carefully and without hurry. He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas. When entering a house, he should be attentive to where to enter and where to leave. He shouldn't enter or leave too hastily, stand too far away or too close, or wait too long or leave too soon. While waiting, he should be attentive to whether they wish to give alms or not. If they put down their work, get up from their seat, take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they give him almsfood, he should lift his upper robe with his left hand, stretch out his bowl with his right hand, and receive the alms while holding the bowl with both hands. He shouldn't look the donor in the face. He should be attentive to whether they wish to give curry or not. If they take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they have given alms, he should cover the bowl with his upper robe, and return carefully and without hurry. He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas. When he has left the village, he should put his bowl in its bag and hang it from his shoulder, fold up his robe and put it on his head, and put on his sandals and go. A monk who is staying in the wilderness should set out water for drinking and water for washing, should light a fire and provide fire-making implements, should provide a walking stick, and should learn the constellations—either all of them or a portion—and become skilled in the regions. This is the proper conduct for those staying in the wilderness.”

8. Discussion of the proper conduct in regard to dwellings On one occasion when a number of monks were making robes outside, the monks from the group of six were beating furniture in an open space upwind from them. The robe-making monks became dusty. The monks of few desires complained and criticized them, “How

can the monks from the group of six do this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that 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: “Well then, I’ll lay down the proper conduct in regard to dwellings. If the dwelling he’s staying in is dirty, a monk should clean it if he’s able. When he’s cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they’re moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it’s moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He shouldn’t beat the furniture near other monks, near other dwellings, near water for drinking, or near water for washing. He shouldn’t beat the furniture in an open area upwind from these things, but downwind from them. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn’t put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the

eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it. If he's staying in the same dwelling as a more senior monk, he shouldn't do any of the following without asking him for permission: recite, question, rehearse, teach, turn a lamp on or off, or open or close a window. If he's doing walking meditation on the same walking path as a more senior monk, they should turn around according to seniority, but he shouldn't touch the senior monk with the corner of his robe. This is the proper conduct in regard to dwellings.”

9. Discussion of the proper conduct in regard to saunas On one occasion the monks from the group of six were kept out of the sauna by the senior monks. Then, out of disrespect, they stacked up much firewood, lit it, closed the door, and sat down against it. The monks overheated, but being unable to open the door, they fainted and collapsed. The monks of few desires complained and criticized them, “How can the monks from the group of six do this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that 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: “If you're kept out of the sauna by senior monks, you shouldn't, out of disrespect, stack up much firewood and light it. If you do, you commit an offense of wrong conduct. And you shouldn't close the door and sit down against it. If you do, you commit an offense of wrong conduct. Well then, I'll lay down the proper conduct in regard to saunas. The monk who goes first to the sauna should discard any ashes that are building up. If the sauna is dirty, he should sweep it. If the area surrounding the sauna is dirty, he should sweep it. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the sauna shed is dirty, he should sweep it. He should knead bath powder, moisten the clay, and fill the water trough with water. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, or block the junior monks from getting a seat. If he's able, he should provide assistance to the senior monks in the sauna. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. If he's able, he should also provide assistance to the senior monks in the water. He shouldn't bathe in front of the senior monks or upstream from them. When he's coming out of the water after bathing, he should give way to those who are entering the water. If the sauna is muddy, the last monk to leave

it should clean it. He should wash the clay trough, put away the sauna bench, extinguish the fire, close the door, and then leave. This is the proper conduct in regard to saunas.”

10. Discussion of the proper conduct in regard to restrooms At that time a monk who had been born as a brahmin did not want to wash after defecating, thinking, “Who would touch this foul, stinking stuff?” As a result, a worm settled in his rectum. He told the monks, who said, “So you don’t wash after defecating?” “That’s right.” The monks of few desires complained and criticized him, “How can a monk not wash after defecating?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monk, that you don’t wash after defecating?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “When there’s water available, you should wash after defecating. If you don’t, you commit an offense of wrong conduct.”

At that time the monks used the restrooms according to seniority. Junior monks who had arrived first had to wait to defecate. Unable to hold out, they fainted and collapsed. They told the Buddha. ... “Is it true, monks, that this is happening?” “It’s true, sir.” ... “The restrooms shouldn’t be used according to seniority. If you do, you commit an offense of wrong conduct. You should use the restroom according to the order of arrival.” At that time the monks from the group of six entered the restrooms too hastily, pulled up their robes before entering, groaned while defecating, cleaned their teeth while defecating, defecated outside the toilet, urinated outside the urinal, spat in the urinal, used coarse wiping sticks, threw the wiping sticks in the cesspit, left the restroom too hastily, came out with their robes still pulled up, made a chomping sound while washing, and they left water in the ablutions scoop. The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “Well then, I’ll lay down the proper conduct in regard to restrooms. When a monk goes to the restroom, he should stand outside and clear his throat. Anyone sitting inside should also clear his throat. After hanging his robe on a bamboo robe rack or a clothesline, he should enter the restroom carefully and without hurry. He shouldn’t enter the restroom too hastily; he shouldn’t pull up his robe before he has entered; he should pull up his robe when he’s standing on the foot stands for defecating; he shouldn’t groan while defecating; he shouldn’t clean his teeth while defecating; he shouldn’t defecate outside the toilet; he shouldn’t urinate outside the urinal; he shouldn’t spit in the urinal; he shouldn’t use coarse wiping sticks; he shouldn’t throw the wiping sticks in the cesspit; he should cover himself while still standing on the foot stands for defecating; he shouldn’t leave the restroom too hastily; he shouldn’t come out with his robe still pulled up; he should pull up his robe when standing on the ablutions foot stands; he shouldn’t make a chomping sound while washing; he shouldn’t leave water in the ablutions scoop; he should cover himself while still

standing on the ablutions foot stands. If the restroom is dirty, he should clean it. If the wiping-stick container is full, he should discard the wiping sticks. If the restroom is dirty, he should sweep it. If the area surrounding the restroom is dirty, he should sweep it. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If there's no water in the restroom ablutions pot, he should fill it. This is the proper conduct in regard to restrooms."

11. Discussion of the proper conduct toward a preceptor At that time the students were not conducting themselves properly toward their preceptors. The monks of few desires complained and criticized them, "How can the students not conduct themselves properly toward their preceptors?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the students are not conducting themselves properly toward their preceptors?" "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: "Well then, I'll lay down the proper conduct for a student toward his preceptor. A student should conduct himself properly toward his preceptor. This is the proper conduct: Meals and almsroundHaving gotten up at the appropriate time, the student should remove his sandals and arrange his upper robe over one shoulder. He should then give his preceptor a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there's congee, he should rinse a vessel and bring the congee to his preceptor. When he has drunk the congee, the student should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the preceptor has gotten up, the student should put away the seat. If the place is dirty, he should sweep it. If the preceptor wants to enter the village, the student should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his preceptor's bowl and give it to him while wet. If the preceptor wants an attendant, the student should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and be his preceptor's attendant. He shouldn't walk too far behind his preceptor or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his preceptor when he's speaking. But if the preceptor's speech is bordering on an offense, he should stop him. When returning, the student should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the preceptor and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold. If there's almsfood and his

preceptor wants to eat, the student should give him water and then the almsfood. He should ask his preceptor if he wants water to drink. When the preceptor has eaten, the student should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The student should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the preceptor has gotten up, the student should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it." Bathing "If the preceptor wants to bathe, the student should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the preceptor wants to take a sauna, the student should knead bath powder, moisten the clay, take a sauna bench, and follow behind his preceptor. After giving his preceptor the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, or block the junior monks from getting a seat. While in the sauna, he should provide assistance to his preceptor. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. He should also provide assistance to his preceptor in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his preceptor's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his preceptor if he wants water to drink. If the preceptor wants him to recite, he should do so. If the preceptor wants to question him, he should be questioned." The dwelling "If the dwelling where the preceptor is staying is dirty, the student should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red

other and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it." Spiritual support, etc. "If the preceptor becomes discontent with the spiritual life, the student should send him away or have him sent away, or he should give him a teaching. If the preceptor becomes anxious, the student should dispel it or have it dispelled, or he should give him a teaching. If the preceptor has wrong view, the student should make him give it up or have someone else do it, or he should give him a teaching. If the preceptor has committed a heavy offense and deserves probation, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves to be sent back to the beginning, the student should try to get the Sangha to do it. If the preceptor has committed a heavy offense and

deserves the trial period, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves rehabilitation, the student should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the student should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the student should help the preceptor conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the preceptor’s robe needs washing, the student should do it himself, or he should make an effort to get it done. If the preceptor needs a robe, the student should make one himself, or he should make an effort to get one made. If the preceptor needs dye, the student should make it himself, or he should make an effort to get it made. If the preceptor’s robe needs dyeing, the student should do it himself, or he should make an effort to get it done. When he’s dyeing the robe, he should carefully and repeatedly turn it over, and shouldn’t go away while it’s still dripping. Without asking his preceptor for permission, he shouldn’t do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone’s hair or get it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his preceptor is sick, he should nurse him for as long as he lives or wait until he has recovered. This is the proper conduct of a student toward his preceptor.”

12. Discussion of the proper conduct toward a student At that time the preceptors were not conducting themselves properly toward their students. The monks of few desires complained and criticized them, “How can the preceptors not conduct themselves properly toward their students?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the preceptors are not conducting themselves properly toward their students?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “Well then, I’ll lay down the proper conduct for preceptors toward their students. A preceptor should conduct himself properly toward his student. This is the proper conduct: A preceptor should help and take care of his student through recitation, questioning, and instruction. If the preceptor has a bowl, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a robe, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a requisite, but not the student, the preceptor should give it to him, or he should make an effort to get him one.” Meals and almsround “If the student is sick, the preceptor should get up at the appropriate time and give

his student a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there's congee, he should rinse a vessel and bring the congee to his student. When he has drunk the congee, the preceptor should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the student has gotten up, the preceptor should put away the seat. If the place is dirty, he should sweep it. If the student wants to enter the village, the preceptor should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his student's bowl and give it to him while wet. Before he's due back, the preceptor should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the student and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold. If there's almsfood and his student wants to eat, the preceptor should give him water and then the almsfood. He should ask his student if he wants water to drink. When the student has eaten, the preceptor should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The preceptor should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the student has gotten up, the preceptor should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it." Bathing "If the student wants to bathe, the preceptor should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the student wants to take a sauna, the preceptor should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving his student the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, or block the junior monks from getting a seat. While in the sauna, he should provide assistance to his student. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. The preceptor should also provide assistance to his student in the water. When the preceptor has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his student's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should

prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his student if he wants water to drink.” The dwelling “If the dwelling where the student is staying is dirty, the preceptor should clean it if he’s able. When he’s cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ochre and they’re moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it’s moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back the way they were. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back the way they were. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn’t put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows

during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it." Spiritual support, etc. "If the student becomes discontent with the spiritual life, the preceptor should send him away or have him sent away, or he should give him a teaching. If the student becomes anxious, the preceptor should dispel it or have it dispelled, or he should give him a teaching. If the student has wrong view, the preceptor should make him give it up or have someone else do it, or he should give him a teaching. If the student has committed a heavy offense and deserves probation, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves to be sent back to the beginning, the preceptor should try to get the Sangha to do it. If the student has committed a heavy offense and deserves the trial period, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves rehabilitation, the preceptor should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the preceptor should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the preceptor should help the student conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the student's robe needs washing, the preceptor should show him how to do it, or he should make an effort to get it done. If the student needs a robe, the preceptor should show him how to make one, or he should make an effort to get one made. If the student needs dye, the preceptor should show him how to make it, or he should make an effort to get it made. If the student's robe needs dyeing, the preceptor should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping. If his student is sick, he should nurse him for as long as he lives or wait until he has recovered. This is the proper conduct of a preceptor toward his student." The second section for recitation is finished. 13. Discussion of the proper conduct toward a teacher At that time the pupils were not conducting themselves properly toward their teachers. The monks of few desires complained and criticized them, "How can the pupils not conduct themselves properly toward their teachers?" They told the Buddha. ... "Is it true, monks, that the pupils are not conducting themselves properly toward their teachers?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks: "Well then, I'll lay down the proper conduct for a pupil toward his teacher. A pupil should conduct himself properly toward his teacher. This is the proper conduct: Meals and almsround Having gotten up at the appropriate time, the pupil should remove his sandals, and arrange his upper

robe over one shoulder. He should then give his teacher a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there's congee, he should rinse a vessel and bring the congee to his teacher. When he has drunk the congee, the pupil should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the teacher has gotten up, the pupil should put away the seat. If the place is dirty, he should sweep it. If the teacher wants to enter the village, the pupil should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his teacher's bowl and give it to him while wet. If the teacher wants an attendant, the pupil should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and be his teacher's attendant. He shouldn't walk too far behind his teacher or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his teacher when he's speaking. But if the teacher's speech is bordering on an offense, he should stop him. When returning, the pupil should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the teacher and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold. If there's almsfood and his teacher wants to eat, the pupil should give him water and then the almsfood. He should ask his teacher if he wants water to drink. When the teacher has eaten, the pupil should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The pupil should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the teacher has gotten up, the pupil should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it." Bathing "If the teacher wants to bathe, the pupil should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the teacher wants to take a sauna, the pupil should knead bath powder, moisten the clay, take a sauna bench, and follow behind his teacher. After giving his teacher the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on

the senior monks, or block the junior monks from getting a seat. While in the sauna, he should provide assistance to his teacher. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. He should also provide assistance to his teacher in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his teacher's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his teacher if he wants water to drink. If the teacher wants him to recite, he should do so. If the teacher wants to question him, he should be questioned.”

The dwelling “If the dwelling where the teacher is staying is dirty, the pupil should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the

robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it." Spiritual support, etc. "If the teacher becomes discontent with the spiritual life, the pupil should send him away or have him sent away, or he should give him a teaching. If the teacher becomes anxious, the pupil should dispel it or have it dispelled, or he should give him a teaching. If the teacher has wrong view, the pupil should make him give it up or have someone else do it, or he should give him a teaching. If the teacher has committed a heavy offense and deserves probation, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves to be sent back to the beginning, the pupil should try to get the Sangha to do it. If the teacher has committed a heavy offense and deserves the trial period, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves rehabilitation, the pupil should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the pupil should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the pupil should help the teacher conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the teacher's robe needs washing, the pupil should do it himself, or he should make an effort to get it done. If the teacher needs a robe, the pupil should make one himself, or he should make an effort to get one made. If the teacher needs dye, the pupil should make it himself, or he should make an effort to get it made. If the teacher's robe needs dyeing, the pupil should do it himself, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping. Without asking his teacher for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or get it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or

take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his teacher is sick, he should nurse him for as long as he lives or wait until he has recovered. This is the proper conduct of a pupil toward his teacher.” 14. Discussion of the proper conduct toward a pupil At that time the teachers were not conducting themselves properly toward their pupils. The monks of few desires complained and criticized them, “How can the teachers not conduct themselves properly toward their pupils?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the teachers are not conducting themselves properly toward their pupils?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “Well then, I’ll lay down the proper conduct for a teacher toward his pupil. A teacher should conduct himself properly toward his pupil. This is the proper conduct: A teacher should help and take care of his pupil through recitation, questioning, and instruction. If the teacher has a bowl, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a robe, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a requisite, but not the pupil, the teacher should give it to him, or he should make an effort to get him one.” Meals and almsround “If the pupil is sick, the teacher should get up at the appropriate time and give his pupil a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there’s congee, he should rinse a vessel and bring the congee to his pupil. When he has drunk the congee, the teacher should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the pupil has gotten up, the teacher should put away the seat. If the place is dirty, he should sweep it. If the pupil wants to enter the village, the teacher should give him a sarong and receive the one he’s wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his pupil’s bowl and give it to him while wet. Before he’s due back, the teacher should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the pupil and receive his bowl and robe. He should give him a sarong and receive the one he’s wearing in return. If the robe is damp, he should sun it for a short while, but shouldn’t leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn’t become worn. He should place the belt in the fold. If there’s almsfood and his pupil wants to eat, the teacher should give him water and then the almsfood. He should ask his pupil if he wants water to drink. When the pupil has eaten, the teacher should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn’t leave it in the heat. The teacher should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn’t put the bowl away on the bare floor. When putting away the robe, he should hold

the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the pupil has gotten up, the teacher should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.”

Bathing“If the pupil wants to bathe, the teacher should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the pupil wants to take a sauna, the teacher should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving his pupil the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he’s able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn’t sit encroaching on the senior monks, or block the junior monks from getting a seat. While in the sauna, he should provide assistance to his pupil. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. The teacher should also provide assistance to his pupil in the water. When the teacher has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his pupil’s body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his pupil if he wants water to drink.”

The dwelling“If the dwelling where the pupil is staying is dirty, the teacher should clean it if he’s able. When he’s cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they’re moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it’s moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back as before. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench,

clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it." Spiritual support, etc. "If the pupil becomes discontent with the spiritual life, the teacher should send him away or have him sent away, or he should give him a teaching. If the pupil becomes anxious, the teacher should dispel it or have it dispelled, or he should give him a teaching. If the pupil has wrong view, the teacher should make him give it up or have someone else do it, or he should give him a teaching. If the pupil has committed a heavy offense and deserves probation, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves to be sent back to the beginning, the teacher should try to get the Sangha to do it. If the pupil has committed a heavy offense and deserves the trial period, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves rehabilitation, the teacher should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should help the pupil conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the pupil's robe needs washing, the teacher should show him how to do it, or he should make an effort

to get it done. If the pupil needs a robe, the teacher should show him how to make one, or he should make an effort to get one made. If the pupil needs dye, the teacher should show him how to make it, or he should make an effort to get it made. If the pupil's robe needs dyeing, the teacher should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping. If his pupil is sick, he should nurse him for as long as he lives or wait until he has recovered. This is the proper conduct of a teacher toward his pupil." The eighth chapter on proper conduct is finished. In this chapter there are nineteen topics and fourteen kinds of proper conduct. This is the summary: "With sandals, and sunshades, Covered, head, drinking water; Would not bow down, they did not ask, Snake, the good monks complained. Removed, sunshade, and on the shoulder, Without hurry, gather; Put down bowl and robe, And suitable, asked. Should pour, with washed, With dry, with wet, sandals; Senior, junior, should ask, And occupied, where to go for alms. Training, excrement, drinking water, washing water, Walking stick, then agreement; The right time, moment, dirty, Should take out the floor cover. Bed support, mattress, pillow, Bed, and bench, spittoon; Leaning board, ceiling cloth, corners, Red ocher, black, untreated. And trash, floor cover, Bed support, bed, bench; Mattress, also sitting mat, Spittoon, and leaning board. Bowl, robe, and floor, Ends far, folds near; From the east, and from the west, From the north, then from the south. And day and night in the cold and heat, And yard, gatehouse; Assembly, and water-boiling shed, And conduct in the restrooms. Drinking water, washing water, And pot for ablutions; Laid down by the Incomparable one, These make up the conduct for newly-arrived monks. No seat, no water, No going to meet, and no drinking water; Would not bow down, would not assign, And the good monks complained. Senior, and seat, water, And having gone to meet, drinking water; Sandals, aside, And should bow down, should assign. Occupied, and where to go for alms, training, Place, drinking water, washing water; Walking stick, agreement, right time, Remain seated for one who is junior. Should bow down, should point out, The same method as above; Declared by the Caravan Leader, These make up the conduct for resident monks. Departing, and wood and ceramic, Leaving open, no informing; And they were lost, and unprotected, And the good monks complained, Having put in order, having closed, Having informed, he should depart; A monk or a novice, A monastery worker, a lay follower. And a pile on rocks, He should put away, and he should close; If he is able, effort, And just so in a dry spot. The whole gets wet, village, And just so in the open; Hopefully the requisites will be okay, The proper conduct for a departing monk. They did not express their appreciation, by the most senior, Left behind, by four or five; Needing to defecate, he fainted, These make up the conduct for the expression of appreciation. The group of six were shabbily dressed, And then also badly dressed; And improper appearance, short cut, In encroaching on the senior monks. And the junior monks, upper robe, And the good monks complained; Putting on the sarong while covering the navel and knees, Belt, putting together, toggle. No short cut, covered, Well-restrained, lowered eyes; Lifted, laugh loudly, noisy, And three on swaying. Hands on hips, covering the head,

squatting on the heels, Covered, well-restrained; Lowered, lifted, laugh loudly, Little noise, three on swaying. And hands on hips, covering the head, clasping the knees, Encroaching, no seat; Spread out, water, Holding low, poured. Receiving, nearby, upper robe, And rice, he should receive; Curry, with special curry, For everyone, and even level. Respectfully, and attention on the bowl, And in order, bean curry; Not from a heap, should cover, Asking, finding fault. Large, rounded, mouth, The whole hand, he should not speak; Lifted, breaking up, cheeks, Shaking, scattering rice. And sticking out his tongue, Chomping, slurping; Licking the hand, the bowl, the lips, Soiled with food, should receive. Not until everyone, water, Holding low, poured; Receiving, nearby, upper robe, Holding low, and on the ground. Containing rice, returning, Well-covered, squatting on the heels; Laid down by the King of the Teaching, This is the proper conduct in regard to dining halls. Shabbily dressed, improper in appearance, And non-attentive, hasty; Far, too near, long, soon, Just so the alms collector. He should go covered, Well-restrained, lowered eyes; Lifted, laugh loudly, without noise, And three on swaying. Hands on hips, covering the head, squatting on the heels, And attentive, hastily; Far, too near, long, soon, Seat, serving spoon. Or a vessel, and make wait, Having lifted up, having stretched out; He should receive, he should not look, And just so for curry. The monk should cover with the upper robe, He should go covered; And well-restrained, lowered eyes, And lifted, laugh loudly; Not noisy, three swaying, Hands on hips, covering the head, squatting on the heels. First, seat, leftovers, Drinking water, washing water; The last may eat if he desires, Should discard, should put away. Should put away, should sweep, Empty, hollow, he should fill; Hand signal, he should not break into speech, This is the conduct for the alms collector. Drinking water, washing water, fire, fire-making implements, Constellations, regions, and criminals; "None of it is," having beaten up, Bowl, on the shoulder, so robe. Now, hanging on the shoulder, Covering navel and knees, evenly all around; As the conduct for the alms collector, So the method for those staying in the wilderness. Bowl, on the shoulder, robe, on the head, And having put on, drinking water; Washing water, fire, And also fire-making implements, walking stick. Constellations, or a portion, Should be skilled also in the regions; Laid down by the Supreme Teacher, These make up the conduct for those staying in the wilderness. Outside, they were covered, And the good monks complained; If the dwelling is dirty, First the bowl and robe. Mattress, pillow, bed, Bench, spittoon; Leaning board, ceiling cloth, corners, Red ocher, black, untreated. Trash, near monks, Furniture, dwelling, drinking water; Near washing water, And in an open area upwind. Downwind, cover, And supports, bed; Bench, mattress, sitting mat, Spittoon, and leaning board. Bowl, robe, and floor, Ends far, folds near; East, and west, North, then south. And day and night in the cold and heat, And yard, gatehouse; Assembly, and water-boiling shed, And restroom, drinking water. Restroom ablutions pot, and a senior monk, Recitation, question, rehearse; Teaching, should turn off a lamp, Should not open, and also not close. Turning around according to seniority, Should not touch even with a corner; Laid down by the Great Hero, That is the proper conduct in regard to dwellings. Were being kept out, door, Fainted, the good monks complained; He should discard the

ashes, sauna, And just so the area outside. Yard, gatehouse, sauna shed, Bath powder, clay, trough; Face, in front, not the senior monks, Not the junior monks, if he is able. In front, upstream, way, Muddy, clay, bench; Having extinguished, and having closed, These make up the conduct in regard to saunas. He did not wash, according to seniority, And order, hastily; Pulled up, groaning, tooth cleaner, Feces, urine, spit. Coarse, cesspit, hastily, And pulled up, chomping, with remainder; Outside, and inside, should clear his throat, Clothesline, and without hurry. Hastily, pulled up, when standing, Groaning, tooth cleaner, and feces; Urine, spit, coarse, Cesspit, foot stands for defecating. Not too hastily, pulled up, Foot stands, chomping; He should not leave, he should cover, Stained, and with container. Restroom, area outside, And yard, gatehouse; And water for ablutions, These make up the conduct in regard to restrooms. Sandals, tooth cleaner, And water for rinsing the mouth, seat; Congee, water, having washed, Put away, dirty, and village. Sarong, belt, Putting together, wet bowl; Attendant, and the navel and the knees, Evenly all around, belt. Putting together, rinsed, attendant, Not too far, he should receive; When speaking, offense, Go first, seat. Water, stool, scraper, Having gone to meet, sarong; He should sun, he left it, fold, In the fold, to eat, should give. Drinking water, water, low, A short while, and he should not leave it; Bowl and robe, and floor, Ends far, folds near. He should put away, and he should put away, And dirty, to bathe; Cold, hot, sauna, Bath powder, clay, behind. And bench, robe, bath powder, Clay, he is able, face; Front, the seniors, and the juniors, And provide assistance, he should leave. Front, in the water, when he has bathed, Having put on the sarong, preceptor; And the sarong, upper robe, Bench, and with a seat. Foot, stool, and scraper, Drinking water, reciting, questioning; Dirty, he should clean it well, First the bowl and robe. Sitting mat and sheet, Mattress, and pillow; Bed, bench, support, Spittoon, and leaning board. Floor, cobweb, window, Red ocher, black, untreated; Floor cover, supports, Bed, bench, pillow. Sitting mat, sheet, spittoon, Leaning board, bowl and robe; From the east, and from the west, From the north, then from the south. And day and night in the cold and heat, And yard, gatehouse; Assembly, and water-boiling shed, Restroom, water for drinking, water for washing. Ablutions, discontent, Anxious, and view, heavy; Beginning, trial period, rehabilitation, Condemnation, demotion. Banishment, reconciliation, And ejection, or done; He should wash, should make, and dye, He should dye, turning over. And bowl, and also robe, And requisite, cutting; Provide assistance, service, Attendant, alms, entering. Charnel ground, and regions, He should nurse for as long as he lives; This is for a student, These make up the conduct for a preceptor. Instruction, teaching, recitation, Questioning, and bowl, robe; Requisite, and sick, He should not be the attendant. This conduct toward preceptors, Thus too toward teachers; The conduct toward a student, Just so toward a pupil. The conduct concerning those newly arrived, And again concerning the residents; Those departing, and those expressing appreciation, About the dining hall, about the alms collector. The conduct for those staying in the wilderness, And also concerning dwellings; About the sauna, restroom, Preceptors, toward a student. The conduct toward teachers, Just so toward a pupil; Nineteen topics, Fourteen on proper conduct

in this chapter. If you do not fulfill the proper conduct, Then you do not fulfill your virtue; Impure in virtue, weak in wisdom, You do not know the unity of mind. A mind distracted, not unified, Does not see the teaching rightly; Not seeing the true teaching, You are not released from suffering. But if you do fulfill the proper conduct, Then you also fulfill your virtue; Pure in virtue, possessed of wisdom, You also know the unity of mind. A non-distracted mind, unified, Sees the teaching rightly; Seeing the true teaching, You are released from suffering. So, fulfill the proper conduct, You the Son of the Victor, possessed of insight; The instruction of the Buddha, the best—Go from that to extinguishment, in this way.” The chapter on proper conduct is finished.