

THE MAHĀVAGGA (Abridged)¹

REVERENCE TO THE BLESSED ONE, THE HOLY ONE, THE FULLY ENLIGHTENED ONE.

FIRST KHANDHAKA (VOLUME) (THE ADMISSION TO THE ORDER OF BHIKKHUS)

1.1. At that time the Buddha lived in Uruvela by the river Nerangara. For seven days after becoming Sambuddha², he sat cross-legged at the foot of the Bodhi tree, enjoying the bliss of emancipation.

1.2. After seven days, during the first watch of the night, the Buddha fixed his mind upon the Chain of Causation, in direct and reverse order: Ignorance Volitions Consciousness Name-and-Form Six Provinces (senses Contact Six Provinces (sens Sensation Thirst/Desire Attachment Existence Old Age & Death, grief, lamentation, suffering, dejection, and despair. This identifies the origination of this whole mass of suffering.

By destroying ignorance, involving the complete absence of lust, volitions are destroyed, by the destruction of volitions consciousness is destroyed, etc. This describes the cessation of this whole mass of suffering.

1.3. The Buddha declared, "Upon realizing the real nature of things and their cause, all doubts of the ardent, meditating ascetic (Brahmana³) fade away.

1.4-6. During the middle watch of the night the Buddha again fixed his mind on the Chain of Causation: the origination and cessation of suffering. Again he repeated that all doubts of the ardent, meditating Brahmana fade away when clearly seeing the real nature of things he understands the cessation of causation.

1.7. The Buddha solemnly declared, "When the real nature of things becomes clear to the ardent, meditating Brāhmana, he stands, dispelling the hosts of Māra, like the sun that illuminates the sky." So ends what transpired under the Bodhi tree.

2.1. After the seven days the Buddha rose from meditation and traveled from the foot of the Bodhi tree to the Agapala banyan tree, at the foot of which he sat cross-legged for another seven days, enjoying the bliss of emancipation.

2.2. A conceited Brahmana approached and greeted the Buddha and asked him how one becomes a Brahmana and what characteristics such a person has.

2.3. The Buddha declared that only a person may rightly call himself a Brahmana who stands unique in the world for the way he emancipates himself from all sinfulness, conceit and impurity and for his self-control, mastery of knowledge and discharging of the duties of holiness. This is what transpired under the Agapala tree.

3.1. After the seven days under the Agapala tree the Buddha next traveled to the Mukalinda tree, where he sat for yet another seven days, enjoying the bliss of emancipation.

3.2. For seven days there was cold, stormy weather with dark skies. The Naga (Serpent) king, Mukalinda, circumambulated the Buddha seven times, covering the Buddha's head with his large hood to protect him from the cold and the heat, from gadflies and gnats, from storms and reptiles.

3.3. When the bad weather dissipated after seven days, Mukalinda transmuted himself into the shape of a youth who, with raised clasped hands, paid reverence to the Buddha.

3.4. Seeing this the Buddha declared that the highest happiness is experienced by the one who, having learnt the truth, is full of joy; who is free from this world's malice; who is self-controlled towards all sentient beings; who is free from this world's lust; who has transcended all desires and has put away all the pride which comes from the thought "I am."

This is what transpired under the Mukalinda tree.

4.1. After those seven days the Buddha traveled to the Ragayatana tree, enjoying another seven days of blissful emancipation.

4.2-3. Two merchants named Tapussa and Bhallika, coming from Ukkala (Orissa) came to this place. A deity who, in a former life, had been a blood-relation of these merchants, spoke to them, telling them to pay reverence to the Buddha, offering him rice-cakes and lumps of honey, thereby earning merit and blessing. So they did.

4.4. But the Buddha realized that Tathagatas⁴ don't accept food with their hands and so wondered how he could accept this offering. Then the four Maharaga gods⁵, perceiving this thought in the Buddha's mind, provided him with four stone bowls, which enabled the Buddha to receive and eat the rice-cakes and lumps of honey.

4.5. When he had finished cleansing the bowls and his hands the merchants bowed in reverence at the Buddha's feet, declaring, "We take our refuge, Lord, in the Blessed One and in the Dhamma" and asking the Buddha to accept them as his life-long disciples, the first to become lay-disciples by the formula that only contained two refuges.⁶

This is what transpired under the Ragayatana tree.

5.1-2. From there the Buddha went to the Agapala banyan tree. He reflected on his success in penetrating to that doctrine which brings peace of heart, but which is not attained through reason but comprehensible only to the wise. For others, who are given to desire, intent upon desire and who delight in desire, the law of causality and the chain of causation are difficult to comprehend, especially how to extinguish all volitions and eradicate all the substrata of existence, along with how to destroy desire, remove passion, attain peace of heart and *nirvana*. Yet, the Buddha realized who weary and annoyed he would be if he was to proclaim this doctrine without others being able to understand what he was saying.

5.3. But then, realizing the considerable suffering he had experienced to grasp this truth, he wondered what was the point of trying to proclaim it to beings so lost in lust and hatred, so surrounded with thick darkness, as to be unable to perceive such repugnant and abstruse doctrine.

5.4. These thoughts disposed him not to attempt to communicate this doctrine to others. But Brahma Sahampati, perceiving these thoughts in the Buddha's mind, thought, "Alas! The world perishes! Alas! The world is destroyed if the mind of the Tathagata, of the holy, of the absolute Sambuddha inclines itself to remain in quiet, and not to preach the doctrine."

5.5-6. So Brahma Sahampati traveled from his realm and instantaneously appeared before the Buddha, as quickly as an agile man might stretch out his bent arm. He urged the Buddha to preach the doctrine, reassuring him that there are beings whose mental eyes are darkened by scarcely any dust and pointing out that if they did not hear the doctrine they would not be able to attain salvation.

5.7. Brahma Sahampati also pointed out that the Dhamma so far communicated in the country of Magadha was an impure product of contaminated minds. So he urged the Buddha to open the door of the immortal and let them hear the doctrine which he, the spotless One, had discovered. Just as man standing on a mountain top might overlook people below so the Buddha is urged, as one who has ascended to the highest palace of Truth, to look down, as on who has freed himself from suffering, upon all those lost in suffering and overcome by birth and decay. Brahma Sahampati urges him as a hero and conqueror to rise up and wander through the world as the leader of the pilgrim band and as one free from all obligation. He is urged to preach the doctrine and is again reassured some will understand it.

5.8-10. The Buddha, in reply, confessed his inclination to remain quiet. Brahma Sahampati urged him afresh to preach the doctrine. Yet again the Buddha spoke of remaining quiet with Brahma Sahampati repeating his exhortation for a third time. At this point the Buddha, now having an all-perceiving eye, looked, full of compassion, at all sentient beings in all their realms and saw beings whose mental eyes were darkened by scarcely any dust and yet others whose eyes were covered by much dust. He saw beings both sharp of sense and blunt of sense, of good and bad dispositions, some teachable, others unteachable, but some of them seeing the dangers of future life and of sin.

5.11-12. The Buddha saw people at varying stages of openness comparable to the way lotuses which grow in water may either stay hidden under the water or reach the surface of the water or even emerge above it. The Buddha tells Brahma Sahampati that though he had despaired of this weary task of preaching this doctrine to those with darkened mental eyes nevertheless now he would swing open wide the door of the Immortal to all who have ears to hear; that he invited people to respond with faith to his message.

5.13. Seeing that the Buddha had granted his request Brahma Sahampati vanished. So ends the story of Brahma's request.

6.1-2. But now the Buddha wonders to whom he should first preach this doctrine, considering who would understand it easily. He identified Alara Kalama as ready to understand. However, an invisible deity informs the Buddha that Alara Kalama died seven days before. The Buddha thought that had Alara Kalama heard this doctrine before he died he would have understood it.

6.3-4. Next he identifies Uddaka Ramaputta only to be told by an invisible deity that he too has died, just the previous evening. Again the Buddha reflected that had this man heard his doctrine he would have understood it.

6.5-6. Now he recalls the services rendered to him by the five ascetics who served him during his period of seeking attainment through extreme ascetic practices. After wondering where they now resided, he uses his supernatural vision to locate them in Benares, in the Deer Park, Isipatana. So he went there.

6.7. A member of the Agivaka sect of naked ascetics, Upaka, saw the Buddha traveling on the road and commented on his serene countenance and pure and bright complexion. He asked the Buddha who was his teacher and what doctrine he professed.

6.8. The Buddha replied, "I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the holy One in this world, I am the highest teacher, I alone am the absolute Sambuddha; I have gained coolness (by the extinction of all passion) and have

obtained Nirvâna. To found the Kingdom of Truth I go to the city of the Kâsis (Benares); I will beat the drum of the Immortal in the darkness of this world."

6.9. Upaka notes that the Buddha has professed to be the holy, absolute Gîna. The Buddha acknowledged that this was so, claiming he had overcome all states of sinfulness. Upaka, doubting this claim, shook his head, took another road and departed.

6.10. Eventually the Buddha came to the five ascetics. When they saw him they said to each other, "Friends, there comes the wandering monk (samana), Gotama, who lives in abundance, who has given up his exertions, and who has turned to an abundant life. Let us not salute him; nor rise from our seats when he approaches; nor take his bowl and his robe from his hands. But let us put there a seat; if he likes, let him sit down."

6.11. However, as the Buddha drew near they did not stick to this agreement but went to meet him, taking his bowl and robe, preparing a seat for him, bringing water to wash his feet, along with a footstool and towel. So he sat and his feet were washed. The ascetics addressed him by his family name and as a "Friend."

6.12. The Buddha now reproved them for addressing him by his name and as merely friend, given that he was now a tathagata, a holy, absolute sambuddha, who has won immortality. He declares that he will now teach them the doctrine and promises them that if they walk in the way he will show them that before long they too will attain the highest goal of a holy life, in search of which noble youths have become homeless renunciants.

6.13. The five ascetics, still addressing him as Gotama and friend, observe that he had not attained the ultimate state through ascetic practices and ask how, having exchanged austerity for abundance, he can claim now to have done so.

6.14-16. The Buddha clarifies that he does not live in abundance and insists he is the Tathagata and the holy, absolute Sambuddha and restates his intent to teach them the doctrine. This same exchange was repeated five times after which the Buddha asked the ascetics if he had ever spoken to them in such a way previously. They answered, "Never." So, now convinced, the five ascetics willingly listened to the Buddha and concentrated on what he was telling them.

6.17. The Buddha told the five ascetics that there were two extremes that a renunciant must avoid: a life devoted to pleasure and gratifying lusts, a degrading, sensual, vulgar, ignoble and profitless life; and a life given to mortifications, a painful, ignoble and profitless life. He declares that by avoiding these extremes he had gained knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to complete enlightenment (sambodhi), and to nirvana.

6.18. He told them that this Middle Path is "the holy eightfold Path, namely, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation."

6.19. Then he declared the Noble Truth of Suffering: Birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate, is suffering; separation from objects we love, is suffering; not to obtain what we desire, is suffering. Briefly, the fivefold clinging to existence is suffering.

6.20. He next declared the Noble Truth of the Cause of Suffering: Thirst, that leads to re-birth, accompanied by pleasure and lust, finding its delight here and there. This thirst is threefold: thirst for pleasure, thirst for existence, thirst for prosperity.

6.21. He next declared the Noble Truth of the Cessation of Suffering: It ceases with the complete cessation of this thirst - a cessation which consists in the absence of every passion, with the abandoning of this thirst, with the doing away with it, with the

deliverance from it, with the destruction of desire.

6.22. He then declared afresh the Noble Truth of the Path which leads to the cessation of suffering: That holy eightfold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation.

6.23-29. He declares that he has understood and personally experienced these four noble truths and that before he had done so, he realized he had failed to attain full enlightenment in the world of men and gods. But upon understanding and personally experiencing these truths with their three modifications and twelve constituent parts, he realized he had obtained full enlightenment; that his emancipation of the mind was irrevocable; and that he had had his last birth, never to be reborn. The five ascetics were delighted by his teaching. Kondanna understood the heart of what the Buddha was saying ("obtained the pure and spotless eye of the truth"): "Whatsoever is subject to the condition of origination, is subject also to the condition of cessation."

6.30-31. By proclaiming the Four Noble Truths the Buddha founded the Kingdom of Truth, as acknowledged by the shouts of the earth-inhabiting devas, recognizing that the supreme kingdom of truth the Buddha had established could not be opposed by any being, no matter how exalted. This acknowledgement was also confirmed by many different kinds of devas from other realms. Their shouts reached the Brahma world, composed of 10,000 sub-worlds, all of which quaked and from which an infinite, mighty light shone forth.

6.32. Annatakondanna asked the Buddha to allow him to receive the pabbagga (lower) and upasampada (higher) ordinations. Encouraging him to lead a holy life defined in terms of completely extinguishing suffering, the Buddha administered the upasampada ordination.

6.33-34. After the Buddha taught the other monks further, Vappa responded as Annatakondanna had done and similarly requested and received the two ordinations, with the same encouragement from the Buddha.

6.35. The Buddha lived on what the monks brought him, continuing to teach the other monks. Six persons lived on what three monks brought home from their alms rounds.

6.36-37. Mahanama and Assagi also received the upasampada ordination.

6.38-41. The Buddha told the five monks, "The body (rupa) is not the self. If it were the self it would not be subject to disease and we would be able to determine what kind of bodies we would have. Because the body is not the self, it is subject to disease and we cannot determine the kind of body we have." Similarly, neither sensation (vedana), perception (sanna), volitions (samkharas) nor consciousness (vinnana) is the self.

6.42-43. The Buddha asked the monks whether they thought the body was permanent or perishable. They replied, "Perishable." He asked whether what is perishable causes pain or joy and they replied, "Pain." The Buddha asked whether it is possible to regard that which is perishable, painful and subject to change as "mine", as "I", as "my self." They replied, "That is impossible, Lord." Similarly, he asked whether the other four aggregates were permanent or perishable, whether they caused pain or joy and led them to form the same conclusions.

6.44-45. The Buddha concludes that right knowledge, according to the truth, acknowledges that any form of the body in the past, future and present, whatever sentient being it belongs to, whether a gross or subtle body, inferior or superior body or distant or near future is not mine, not me, not my self. He reasons similarly for the other four aggregates.

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6.46. The Buddha speaks about a learned, noble hearer of the word becoming weary of each of the aggregates and thereby divesting himself of passion, thus becoming free, and then becoming aware that he is free, realizing his rebirth is exhausted, holiness completed, his duty discharged and that there will be no further return to this world.

6.47. The monks were delighted to hear this and after the Buddha's exposition was finished their minds became free from attachment to the world and they were released from the Asavas⁷, there now being six Arahats (persons who had received absolute holiness) in the world. This ends the first bhanavara (unit) of this sutra.

7.1. In Benares there was a delicately nurtured noble youth, the son of a treasurer, named Yasa. He had three palaces, one for winter, one for summer and one for the rainy season. During the four months of the rainy season he stayed in his palace with only many female musicians. One day he fell asleep earlier than usual and shortly after the female musicians fell asleep too, with an oil lamp burning through the whole night.

7.2. He woke earlier than usual and looked at the female musicians, seeing one with her lute against her armpit, another with her tabor against her neck, another with a drum against her armpit, another with disheveled hair, another with saliva dribbling from her mouth. They were muttering in their sleep. It was as though he had fallen into a cemetery and he suddenly perceived the evils of the life he led. His mind became weary of worldly pleasures and he exclaimed, "Alas! What distress! What danger!"

7.3. He then put on his golden slippers and went to the gate of the palace which was opened by non-human beings, so that none might prevent Yasa from leaving the world and living a life of renunciation. He traveled to the Deer Park, Isipatana.

7.4. The Buddha got up during the night and at dawn was walking around and saw Yasa in the distance. When Yasa, now nearby, exclaimed again, "Alas! What distress! What danger!" the Buddha told him, "Here there is no distress, no danger. Sit down, I will teach you the Truth."

7.5. Yasa was delighted to hear this, took off his golden slippers, approached the Buddha, respectfully saluted him and sat down. The Buddha taught him about the merits obtained by alms-giving, the duties of morality, heaven, the evils, the vanity, and the sinfulness of desires, and about the blessings of the abandonment of desire.

7.6. Seeing that Yasa was wide open to receive the Truth, the Buddha next preached the main doctrine of the Buddhas, namely the four noble truths. Just as a clean cloth free from black specks properly takes the dye, so Yasa, even as he sat there, obtained the pure and spotless Eye of the Truth, namely: "Whatever is subject to the condition of origination is subject also to the condition of cessation."

7.7. Yasa's mother, finding that Yasa was not in the palace, told her husband he had vanished. The treasurer sent messengers on horseback in all four cardinal directions, though he himself headed for Deer Park. He saw and followed the footprints left by the golden slippers.

7.8-10. The Buddha saw him approaching in the distance. He decided to perform a miracle which would make the treasurer incapable of seeing his son. So when the treasurer reached the Buddha and asked him whether he had seen Yasa, the Buddha suggested that if he sat down then the treasurer himself might be able to see his son.

So he sat down and the Buddha taught him the same things he had taught Yasa. Now the treasurer grasped the Truth and declared that the Buddha had stood back up that which had been overturned, revealed what had been hidden, pointed out the way to one who had been lost and brought a lamp into the darkness. He also avowed that he now took refuge in the Buddha, Dhamma and Sangha and asked the Buddha to accept him as a life-long disciple – the first person to become a lay-disciple use the formula of the holy triad.

7.11. As the Buddha so instructed his father, Yasa's mind became free from attachment to the world and was released from the Asavas. The Buddha immediately sensed this had happened and realized it was now impossible that Yasa would return to the world and enjoy the palatial pleasures of his past life. So now he stopped exercising his miraculous power and immediately the treasurer was able to see his son, sitting there.

7.12. The treasurer told his son, "My son Yasa, your mother is absorbed in lamentation and grief; restore your mother to life."

7.13. Yasa looked at the Buddha and the Buddha asked the treasurer, "Do you think that Yasa has only attained the same imperfect degree of knowledge and insight into the Truth as yourself or do you think he has fully understood and that his mind has become free from attachment to the world and from the Asavas? Do you think Yasa should return to the world and enjoy the palatial pleasures he formerly enjoyed?"

7.14. The father agreed he should not and acknowledged that his son had now experienced high bliss, freedom from attachment to the world and the Asavas. The father requested that the Buddha, with Yasa as his attendant, accept his invitation to eat with him. The Buddha signified his consent by remaining silent and the father, understanding his invitation had been succeeded, went away.

7.15. After his father had left Yasa asked that he might receive the pabbagga and upasampada ordinations. The Buddha exhorted him to lead a holy life, defined in terms of seeking the complete extinction of suffering. After Yasa received the upasampada ordinations there were seven Arahats in the world.

So ends the story of Yasa's pabbagga.

8.1. During the period between dawn and noon the Buddha, having put on his under-robos, took his alms bowl, and wearing his outer robe, took Yasa, as his attendant, to the treasurer's house. Yasa's mother and former wife approached and respectfully saluted the Buddha.

8.2. The Buddha preached to them just as he had preached to Yasa and his father. They similarly responded, declaring, "We take our refuge in the Buddha, Dhamma and the fraternity of Bhikkhus." They asked that the Buddha accept them as his life-long disciples and became the first females in the world to become lay-disciples by the triad formula.

8.3-4. Both women served excellent food to the Buddha and Yasa. They sat near the Buddha after he had finished his meal and cleansed his bowl and hands. He taught and gladdened them all further, then left.

9.1. Vimala, Subahu, Punmagi and Gavampati were four of Yasa's friends, who came from the noblest families in Benares. They heard that Yasa had shaved off his hair and beard, donned yellow robes and forsaken the world to live the life of a renunciant. They realized that an extraordinary doctrine and discipline must be involved to move Yasa to do such a thing.

9.2-4. So the friends went to Yasa who introduced them to the Buddha, asking him to

teach them. He proceeded to teach them as before and they too were ordained. He instructed them further and their minds became free from attachment to the world and the Asavas, so that now there were 11 Arahats in the world.
So ends the story of the ordination of the four laymen.

10.1. A further 50 friends of Yasa experienced exactly the same as the four friends, resulting in 61 Arahats in the world.

11.1. The Buddha addressed the monks, "I am delivered from all fetters, human and divine and so are you. Go now and wander, moved by compassion for the world, to bring welfare to gods and men. But no two of you should go the same way. Preach this doctrine which is glorious in its beginning, middle and end, in spirit and letter, proclaiming a consummate, perfect and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them, they cannot attain salvation. They will understand the doctrine. And I will go also to Uruvela and Senanigama to preach the doctrine."

11.2. Mara, the wicked one, approached and told the Buddha, "You are bound by all fetters, human and divine, indeed strong fetters and you will not be delivered from me."

In reply the Buddha insisted he was delivered from all fetters and told Mara, "You are struck down, O Death."

Mara promised that he would bind the Buddha with the fetter which pervades the sky and binds the mind and that there would be no escape from this fetter.

The Buddha replied, "In me desire has ceased for all forms, sounds, odours, flavours, or contacts that please the senses, so you are struck down, O Death."

Mara, the wicked one, then realized that the Buddha, as the perfect one, knew him and so, sad and miserable, he departed.

So ends the story of Mara.

12.1-4. The monks brought people from various regions and countries to the Buddha who wanted to be ordained, thinking the Buddha would ordain them. The monks and those they brought were all weary, following their journey. While alone, the Buddha sensed what had happened and the monks' expectations. He realized too it was tiring for monks to keep bring people to him from so far afield and considered permitting the monks themselves to confer ordinations. So he told them of his reflections and gave them such permission, insisting that all ordinands shave off hair and beard, don the yellow robes, adjust the upper robe to cover one shoulder, salute the feet of the monks with his head, sit down squatting and then raising joined hands, declare three times, "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sangha."

This ends the account of the upsampada ordination by the threefold declaration of taking refuge.

13.1. The Buddha had been staying in his rainy season (vassa) residence. He addressed the monks, "I have attained and realised the highest emancipation through wise contemplation and sustained exertion. You do the same."

13.2. Mara again told the Buddha he was bound by fetters from which he would not be delivered and the Buddha responded as before and Mara, realizing afresh the Buddha knew him, vanished, sad and suffering.

14.1. The Buddha traveled to Uruvela. He left the road, entered a grove and sat at the foot of a tree. 30 rich young men were playing with their wives in that grove and they had also brought along a prostitute for the one unmarried man among them. While they were distracted the prostitute gathered up all their belongings and ran off with them.

14.2. As these men went in search of this woman they encountered the Buddha and asked him if he had seen a woman passing by? He asked them what they had to do with her. They explained what they had been doing and what had happened.

14.3-5. The Buddha asked them, "What do you think? Which is better for you, to search for the woman or search for yourselves?" They agreed it would be better to search for themselves. So, at the Buddha's invitation, they sat and he taught them the Truth, as before, with all of them receiving ordination as monks. So ends the story of the 30 young men.

This is the end of the second unit.

15.1. The Buddha, after wandering from place to place, reached Uruvela where three ascetic leaders with matted hair (Gatilas) lived, named Uruvela Kassapa (leader of 500), Nadi Kassapa (leader of 300) and Gaya Kassapa (leader of 200).

15.2. The Buddha asked Uruvela if he might spend the night in the room where Uruvela's sacred fire was kept. He agreed, though warned him of a savage serpent-king (*Naga*), possessing great magical power and extremely venomous, who might well harm him. Three times the Buddha asked and three times he received the same response. But the Buddha insisted the Naga was not likely to do him harm.

15.3-4. Entering the room of the sacred fire, the Buddha sat down cross-legged on a couch of grass, body erect and mind watchful. The Naga was annoyed to see him there and puffed out a cloud of smoke. The Buddha decided to conquer the Naga's fire with his own fire, while leaving intact the skin, hide, flesh, ligaments, bones and marrow of the Naga. So the Buddha exercised his miraculous power and also puffed out a cloud of smoke. Enraged the Naga puffed out fire, but the Buddha transformed his own body into fire and issued forth flames, so that the entire room looked like a furnace. The ascetics remarked on the beauty of the Buddha but expected the Naga to harm him.

15.5. The next morning the Buddha, having conquered the Naga's fire, threw the Naga, intact, into his alms-bowl and showed him to Uruvela who marveled at the Buddha's magical powers, transcending those of the Naga. However, he thought that the Buddha was not as holy as he was.

15.6. Near the Nerangara river the Buddha asked Uruvela again to spend the night in another fire room where he was warned him that there resided the chief of the serpents. The Buddha assured him no harm would come to him and entered the room as one who had conquered all fear. Again, after the chief of men matched the chief of serpent's cloud of smoke, the chief of men, the perfect master of the element of fire, issued forth flames when the enraged chief of serpents tried to burn him alive. The room again looked like a furnace and the ascetics, though noting the beauty of the Buddha, expected the Naga would harm him.

15.7. But the next morning the Naga's flames were extinguished, while the Buddha's multi-coloured flames still burned - dark blue and red, light red, yellow and crystal-coloured - and appeared on Angirasa's⁸ (the Buddha's) body. Once again the Buddha, having put the chief of the serpents in his alms-bowl, showed him to the Brahmana Uruvela, announcing that the Naga's fire had been conquered by his fire. Uruvela, moved by this wonder to treat the Buddha with great affection, urged him to stay with him so that he might daily provide him with food.

This is the end of the first wonder.

16.1. The Buddha stayed in a certain grove near Uruvela's hermitage. One beautiful night, four huge snake spirits (Maharagas), filled the whole grove with light with their brilliant complexions and approached and saluted the Buddha, standing in each of the four cardinal directions like great firebrands.

16.2. The next morning Uruvela came to the Buddha and told him breakfast was ready. Having seen what happened the previous night he asked the Buddha who had visited him and paid him respect. The Buddha replied, "Four Maharagas came to hear my preaching." Uruvela thought that the Buddha possessed extraordinary magical powers and abilities, but still considered himself more holy than the Buddha. The Buddha ate the food provided by Uruvela and stayed in the grove.

This is the end of the second wonder.

17.1. One beautiful night, Sakka (Indra), the king of the devas, filled the whole grove with his brilliant complexion, and came and paid respect to the Buddha, standing near him like a great firebrand, surpassing in beauty and brilliance the four Maharagas. As before Uruvela, having seen what had happened, made the same inquiry and got the same response, etc.

This is the end of the third wonder.

18.1. On another beautiful night exactly the same happened when Brahma Sahampati approached the Buddha and paid him respect.

This is the end of the fourth wonder.

19.1. All the people of Anga and Magadha were preparing lots of food to carry to a great sacrifice regularly officiated by Uruvela. But Uruvela was concerned that if all these people saw the Buddha performing a great miracle then his own honour would diminish. So he decided to prevent the Buddha from being present at this occasion.

19.2. But the Buddha's powerful mind perceived Uruvela's thought. He went to Uruvela, begged alms and took the food to Lake Anotatta and rested there during the heat of the day. The next morning Uruvela told him breakfast was ready and asked him why he hadn't come the day before to get his food. The Buddha told Uruvela he knew he had not wanted him to be present for the great sacrifice, hence his actions. Now Uruvela realized the Buddha could also read minds, yet still regarded himself as more holy than the Buddha.

So ends the fifth wonder.

20.1-2. The Buddha took rags from a dust rag to make a robe, but wondered where to wash them. Sakka, the king of the devas, reading the Buddha's mind, scooped out a tank with his own hand and invited the Buddha to wash his clothes in it. But the Buddha then wondered on what he would rub the rags. Again, Sakka, reading his mind provided a great stone and invited the Buddha to use it. But the Buddha then wondered what he should use to lift himself up after the washing, so a deity residing in a tree, having read the Buddha's mind, scooped out a branch, caused a branch to bend down and invited the Buddha to grasp it to lift himself up. But then the Buddha wondered on what he would lay the rags to dry them and again, Sakka, reading his mind provided a stone for this purpose.

20.3-6. Next morning Uruvela wondered how the tank and stone and bent branch happened to be there and the Buddha related who had read his mind and provided

these things. Uruvela marveled at the Buddha's magical powers, great abilities and the way in which the king of the devas had served him. Yet he continued to think of himself as more holy than the Buddha.

20.7-9. When the following morning Uruvela invited the Buddha to come to breakfast, the Buddha said he would follow. But first he plucked some gambu fruit from a tree and arrived before Uruvela in the room where the sacred fire was kept. Uruvela was astounded that the Buddha had arrived before him when he had left earlier. The Buddha explained how he had plucked the gambu fruit and invited Uruvela to eat this succulent fruit, but Uruvela insisted the Buddha eat it. But though Uruvela was astonished at what had happened he still considered himself more holy than the Buddha.

20.10-11. The next morning the same happened again, though this time the Buddha plucked fruit from a mango tree, near the gambu tree. But he also plucked myrobalan fruit and then went to Tavatimsa heaven, where he plucked a flower and still got to the sacred fire room before Uruvela. Again, after hearing the explanation, Uruvela was astounded, yet still regarded himself as more holy than the Buddha.

20.12-14. One day the ascetics wanted to feed their sacred fires but couldn't split the firewood and realized that they were being prevented from doing so by the Buddha's magical power. But when Uruvela asked the Buddha to allow the firewood to be split, it was instantaneously split into 400 pieces. Uruvela was amazed that even firewood should split itself at the Buddha's command, yet still regarded himself as more holy than the Buddha. But the same story and same conclusion on Uruvela's part followed incidents when the ascetics couldn't light the fires and couldn't extinguish them.

20.15. One cold winter night, between certain (ashtaka) festivals, when snow had fallen, the ascetics repeatedly plunged into the freezing Nerangara river. The Buddha created 500 vessels with burning fire at which the ascetics warmed themselves when they emerged from the freezing water. The ascetics realized the Buddha had used his magical powers to do this and while Uruvela also knew this, he still considered himself more holy than the Buddha.

20.16. One day great rains fell, out of season and there was a great flood so that the place where the Buddha lived was immersed in water. But the Buddha conceptualised and then caused to happen the receding of water around him so as to enable himself to walk up and down in the middle of the water on dry ground.

Uruvela had been afraid that the Buddha might have been swept away by the flood. So, with many ascetics, he rowed to the place where the Buddha lived and saw the extraordinary sight of the Buddha walking on dry ground in the middle of the water. Then the Buddha miraculously levitated himself in the air and then lowered himself into the boat. Uruvela was astonished, yet still considered himself more holy than the Buddha.

20.17-19. The Buddha considered the folly of this man who despite such displays of the Buddha's power still regarded himself as more holy than the Buddha. So he decided to move Uruvela's mind in order to demonstrate his superiority. So he said to him, "You are not holy, Kassapa, nor have you entered the path of Arahatsip, nor do you walk in such a practice as will lead you to Arahatsip, or will enable you to even enter the path that leads to Arahatsip." At this point Uruvela prostrated himself and asked to receive both ordinations. But the Buddha told him that first he must go to the 500 ascetics he led and tell them of his intention. He did and they replied that if he decided to live under the Buddha's direction, then so would they. So they threw their hair, braids, provisions and things for the sacrifice into the river, went to the Buddha, prostrated themselves and all asked to receive both ordinations. The Buddha told

them to lead a holy life aimed at the complete extinction of suffering. So they all received the upasampada ordination.

20.20-23. Then the ascetic Nadi, having seen the hair, braids, provisions and things for the sacrifice floating by on the river feared the worst had happened to Uruvela. But when he encountered Uruvela he asked him, "Have you experienced bliss?" "Yes", Uruvela replied. As a result of all this Nadi and all his ascetics all ended up being ordained as well. And in the same way Gaya and his ascetics followed suit. 20.24. Above are recorded the miracle of the splitting of the 500 pieces of firewood, the igniting and extinguishing of the fires and the creating of the 500 burning vessels. The number of all such miracles, to this point, numbered 3,500.

21.1-3. From Uruvela the Buddha, accompanied by 1000 monks who had been ascetics with matted hair (Gatilas), went to reside near Gaya, in Gayasisa. There he addressed the monks, saying, "Everything is burning." He then explained that the following things were burning - the eye, visible things, mental impressions based on the eye making contact with visible things, and the sensation, whether pleasant or painful, produced by such contact. All of these burn with the fire of lust, anger and ignorance. All burn with the anxieties of birth, death, grief, lamentation, suffering, dejection and despair. He then went on to say exactly the same about the ear and its contact with sounds, the nose and its contact with odours, the tongue and its contact with tastes, the body and its contact with objects, the mind and its contact with thoughts. 21.4. He taught his monks that a disciple learned in the Scriptures, who walks in the Noble Path, becomes weary of the eye, of visible things, mental impressions based on the eye, the contact of the eye with visible things, the sensations, whether pleasant or painful, produced by such contact. He similarly becomes weary of the ear and its contact with sounds, the nose and its contact with odours, the tongue and its contact with tastes, the body and its contact with objects, the mind and its contact with thoughts. It is when he becomes weary of all this that he divests himself of passion and thereby becomes free. When he is aware that he is free he realizes rebirth is exhausted, holiness completed and his duty fulfilled; that there is no further return to the world. Following this exposition all 1,000 monks became free from attachment to the world and were released from the Asavas.

So ends the sermon on "The Burning."

This is also the end of the third section concerning the wonders performed at Uruvela.

22.1. From Gayasisa the Buddha, accompanied by 1,000 monks, all former matted hair ascetics (Gatilas), went to reside in the Latthivana pleasure garden, near the sacred shrine of Supatittha, near Ragagaha.

22.2. The Magadha king Seniya Bimbisara came to know that the famous Gotama was there. He was already convinced that he was a Buddha, one who understood all worlds and guided men like a driver controls a bullock; that he was the teacher of gods and men, the one who makes known the Truth, which he himself had understood and seen face to face, to all beings - this world system with its devas, Maras and Brahmas, to Samanas and Brahmanas, gods and men. He believed he taught that which is glorious in the beginning, middle and end, both in the spirit and in the letter and that he also proclaimed how to live a consummate, perfect and pure life. So he longed to meet him.

22.3-4. The king, accompanied by an immense number of Magadha ascetics_ and householder approached and venerated the Buddha. Some of the ascetics and householders shouted out their name and family name before the Buddha, while others

sat quietly. They all wondered whether Gotama, as a great Samana had placed himself under the spiritual direction of Uruvela Kassapa or whether the reverse was true. The Buddha, reading their minds, addressed Uruvela Kassapa, asking him, "What knowledge have you acquired which induced you as one renowned for practices of self-mortification to forsake your sacred fire?" Kassapa replied, "The mantras recited when sacrifices are made speak of visible things and sounds, and also of tastes, pleasures and women. But I now understand that whatever belongs to existence is filth and so I no longer delight in sacrifices and offerings."

22.5-6. The Buddha asked Kassapa what, in the world of men or gods, his mind now found delight in. He replied, "I have seen the state of peace (nirvana) in which the basis of existence (upadhi) and the obstacles to perfection (kinkana_) have ceased; that state which involves freedom from attachment to sensual existence and which cannot lead to any other state. That's why I take no more pleasure in sacrifices and offerings." Saying this, he rose, adjusted his upper robe to cover one shoulder and prostrated himself with his head at the feet of the Buddha, twice declaring, "My teacher, Lord, is the Blessed One [sc. you] and I am his [sc. your] pupil." Then all present understood Uruvela was under the direction of the great Samana.

22.7-8. The Buddha reading their minds preached to them and just as a clean cloth, free from black specks, properly takes the dye, so eleven myriads of those Magadha Brahmanas and householders with Bimbisāra at their head, even while sitting there, obtained the pure and spotless Eye of the Truth, i.e. the knowledge that "Whatsoever is subject to the condition of origination is subject also to the condition of cessation." The other myriad announced that they had become lay-pupils.

22.9-10. How that the Magadha king had seen the Truth, dependent on nobody else for understanding the Teacher's doctrine, he said to the Buddha, "When I used to be a prince I had five wishes which have now been fulfilled. When I was a prince I wished that I might become king and it is now that this has happened. I also wished that the holy, absolute, Sambuddha might come into my kingdom and this second wish has also been fulfilled. Thirdly, I wished I might venerate the Buddha and this too has happened. Fourthly, I wished he might preach his doctrine (Dhamma) to me and this also has happened. Finally, I wished I might understand his doctrine and that has now been fulfilled.

22.11-12. The king asked the Buddha to bring his monks to have a meal with him the next day. By remaining silent the Buddha signified his consent. Understanding that his invitation had been accepted, the king rose, respectfully saluted the Buddha and left. He had a great feast prepared and then sent a message to the Buddha to tell him the meal was ready. So between dawn and noon the Buddha, having put on his under-robos, holding his alms-bowl and clad in his robe, entered the city of Ragagaha, accompanied by his 1,000 monks.

22.13. Sakka, king of the devas, assumed the appearance of a young Brahman and waded in front of the monks, led by the Buddha, singing, "The self-controlled One with the self-controlled former matted-hair ascetics, the released One with the released, the Buddha, with gold-coloured skin, has entered Ragagaha. He has entered who is the emancipated One with the emancipated, the One who has crossed the ocean of passion with those who have also crossed it, the One possessed of ten noble states⁹ and ten powers, who understands the ten paths of kamma and possesses the ten attributes of Arahatsip¹⁰. The Buddha, with 1,000 followers, has entered Ragagaha.

22.14. The people were impressed with how handsome Sakka looked in his guise as the youth and wondered whose attendant he was. Sakka told them, "I am the attendant of he who is wise, entirely self-controlled, the unrivalled Buddha, the Arahata, the

happiest being on earth."

22.15-18. The Buddha went to the king's palace and he and his monks took the seats allocated for them. The king served them with his own hands, providing a wonderful feast. When the Buddha had finished eating he cleansed his bowl and hands and the king sat next to him, wondering, "Where might I find a place for the Buddha to live in which is not too far from the town, nor too near – a place suitable for going and coming, easily accessible for all those who want to see him, but a place which is not too crowded during the daytime and not exposed to too much noise at night; a place which is devoid of the smell of people, hidden from men and well-suited for a retired life?" He decided that the Veluvana, his pleasure garden was just the place. So, he poured water from a golden vessel over the Buddha's hand, dedicating the garden for the use of the Buddha and his monks, a gift accepted by the Buddha. The Buddha provided further teaching that motivated, animated and gladdened the king and then left, having told his monks that he permitted them to receive the donation of the park.

23.1. A wandering ascetic (paribbaga) named Sangaya, lived in Ragagaha with 250 fellow ascetics, including Sariputta and Moggallana who had promised each other that whichever of them first achieved immortality would tell the other.

23.2-4. One day, between dawn and noon, Assagi entered Ragagaha to receive alms. Sariputta was impressed with his dignified deportment as he observed the way he walked, looked, used his arms and kept his eyes to the ground. He decided to ask him who his teacher was. But the time wasn't right, so he followed him in a way that would indicate to Assagi he wanted something. When Assagi had finished receiving alms he returned with the food he had been given. Sariputta then greeted him, saying, "Your expression is peaceful and pure and bright. In whose name have you retired from the world? Who is your teacher? Whose teaching do you follow?" He replied, "Samana Sakyaputta, an ascetic of the Sakya tribe, the Blessed One." Sariputta asked him to explain the Buddha's teaching. But Assagi confessed to being a recent ordinand who could only give him an introductory understanding of the Buddha's teaching. Sariputta asked him to tell him as much or as little as he liked, while especially conveying the spirit of the teaching, though wondering why Assagi took the letter of the teaching so seriously.

23.5. Assagi said, "The Tathagata has explained the cause from which all objects proceed and has explained the cessation of all objects. This is his teaching." Hearing this Sariputta obtained the pure and spotless Eye of the Truth, realizing, "Whatever is subject to the condition of origination is also subject to the condition of cessation." Sariputta said to himself, "If this comprises the whole of the Teaching I have attained the state where all sorrow ceases (nirvana) – a state I have not experienced through many former myriads of world-ages (kappas)."

23.6-9. Sariputta went to Moggallana who, seeing his friend's serenity and the pure, bright radiance of his face, asked him, "Have you reached immortality?" "Yes", Sariputta replied. "How?" asked Moggallana. Sariputta explained his encounter with Assagi and then said he would explain the Teaching briefly. He repeated what Assagi had said and Moggallana, like Sariputta, attained nirvana.

24.1. Moggallana said to Sariputta, "Let's go and join the Blessed One, that he may be our teacher." But Sariputta replied that they should first tell the others of the 250 ascetics what they intended to do. So they told them they were going to join the Buddha and look to him as their teacher. Because Sariputta and Moggallana were the

leaders of these ascetics they all decided to place themselves under the great Samana's direction.

24.2-3. Sariputta and Moggallana also told the ascetic Sangaya of their intention, but he urged them to stay that the three of them together might be leaders of the 250 ascetics. After three failed attempts to persuade him otherwise they proceeded to set off with the 250 ascetics for the pleasure park. At that very moment Sangaya vomited hot blood from his mouth. The Buddha saw Sariputta and Moggallana approaching in the distance and predicted to the monks that they would be a most distinguished, auspicious pair.

24.4. Sariputta and Moggallana, prostrating themselves before the Buddha, asked that they might receive the double ordination. He welcomed them exhorting them to lead a holy life leading to the complete extinction of suffering and so they received the higher ordination.

24.5. Many distinguished Magadha noblemen were living a religious life under the Buddha's direction. The people, angered by this, complained, "The Samana Gotama deprives fathers of their sons, makes wives into widows and causes families to become extinct. Now he has ordained 1,000 matted-hair ascetics, plus 250 ascetics who once followed Sangaya and how many young Magadha noblemen." When they saw the monks they reviled them, asking who would next become his followers.

24.6. Some monks told the Buddha of the people's anger. The Buddha told him this clamour would only last seven days. He also told them, when they were reviled, to reply, "It is by means of the true doctrine that the great heroes, the Tathagatas, lead men. Who will murmur against the wise, those who lead men by the power of the Truth?"

24.7. The people, seeing the monks, reviled them as before and the monks replied as instructed. The people then understood that it was by truth, not by error, that the Buddha led men. After seven days their clamour of complaint was over.

So ends the story of the ordination of Sariputta and Moggallana.

This is the end of the fourth section.

25.1. Some monks, not having teachers or proper instruction, improperly went to receive alms, i.e. wearing improper under and upper garments or wearing them improperly. They would improperly hold out their alms-bowls, with leftovers still in them, while people were still eating and held them out over the very food people were eating, whether hard, soft or savoury or fluid. They asked for soup and boiled rice and caused a commotion in the dining rooms.

25.2-6. The people were angered by such behaviour. When conscientious monks heard of this they told the Buddha. The Buddha ordered all monks to gather and interrogated them, demanding to know whether some of them were behaving in such a manner. He was told that indeed some were so behaving. The Buddha reprimanded those monks for such unbecoming, indecent, impermissible and idiotic behaviour. He told them such conduct would repulse and alienate people and prevent them from becoming converts. The Buddha castigated those monks in many ways for their lack of frugality, ill-nature, immoderation, insatiability, delight in society and indolence. He emphasized the virtues of frugality, good-nature, moderation, contentment, the eradication of sin, graciousness, reverence and energy. He then prescribed that the young monks each choose a teacher from among the older monks. Each pair should relate to each other as a son to a father, so that each, united by mutual reverence, confidence and sharing of life, might advance to a high level in doctrine and discipline.

25.7. He commanded each younger monk to ritually humble himself before another monk, by adjusting his upper robe to cover one shoulder, saluting the feet of the intended teacher, sitting down squatting, raising joined hands and saying three times, "Venerable Sir, be my teacher." The invited monk is to signify consent by word or by gesture and word, unless he chooses not to.

25.8-24. The Buddha insisted that each disciple observe strict conduct towards his teacher. This involved: *General duties*:

- Rising.
- Taking off his shoes.
- Adjusting his upper robe to cover one shoulder.
- Giving to the teacher something to use to clean his teeth plus water for rinsing out his mouth afterwards.
- Preparing a seat for his teacher.
- Offering rice-milk for the teacher to drink, if it is available, but only after rinsing the jug.
- Properly rinsing out the jug afterwards, without damaging the jug through excessive rubbing.
- Putting the jug away.
- Taking away the seat when his teacher rises.
- Sweeping the place where his teacher is located if it is dirty.

Providing the teacher with his requisites when he wants to go into the village:

- Giving him his under-garment.
- Taking his second under-garment.
- Giving him his girdle.
- Laying the two upper garments upon each other and giving them to the teacher.
- Rinsing the alms-bowl, putting some water in it and giving it to the teacher.

Acting properly if the teacher wants him to accompany him into the village:

- Putting on his under-garment so as to cover the three circles - the navel and two knees - and his body all round.
- Putting on his girdle.
- Laying the two upper garments upon each other and putting them on.
- Tying the knots.
- Taking the alms-bowl.
- Keeping a proper distance from the teacher - not too far and not too near.
- Accepting what is put in his alms-bowl.
- Not interrupting when the teacher speaks.
- Restraining the teacher if he should be in danger of committing an offence by the words he says.

Returning from the alms-pilgrimage before the teacher to be ready for his return:

- Preparing a seat for him.
- Having water ready for washing the teacher's feet, plus towel.
- Going to meet the teacher.

What to do next for the teacher:

- Taking the teacher's bowl and robe.
- Giving the teacher his second under-garment.
- Taking the teacher's under-garment.
- Drying the teacher's robe in a hot place if it is wet with perspiration, though not leaving it in the hot place.

- Folding up the robe but in a way that will leave no folds in it (each day he is to leave four inches more than the day before hanging over the corners).
- Giving the teacher his girdle.
- Giving the teacher any food in the teacher's alms-bowl, with water.
- Giving the teacher water to drink after his meal.
- Carefully rinsing out the teacher's alms-bowl after his meal and drying it a hot place, though not leaving it there.
- Putting away the teacher's alms-bowl, holding it with one hand while feeling under the bed or chair where he will place with the other hand to ensure it is not placed on bare ground.
- Putting away the teacher's robe, holding it with one hand while using the other hand to stroke along the bamboo peg or rope on which the robe is to be hung and hanging the robe so that the edge of the robe is turned away from him and towards the wall and the fold of the robe turned towards him.

Upon the rising of the teacher:

- Taking away the seat.
- Disposing of the water used for washing his feet.
- Removing the foot-stool and towel.
- Sweeping the place used if dirty.

If the teacher wants to bathe:

- Preparing a bath using either cold or hot water, as the teacher wishes.
- If the teacher wants to place himself on a seat in hot bath:
- Kneading power.
- Moistening the clay.
- Taking up the seat for this purpose.
- Following the teacher and giving him his chair.
- Taking the teacher's robe and setting it aside.
- Giving the teacher the powder and the clay.
- If possible the disciple may also enter the area where the hot bath is located:
 - First smearing his face with clay and covering both his front and rear.
 - Not sitting down so as to encroach on senior monks or so as to dislodge other junior monks from their seats.
- Waiting on his teacher as the disciple sits in the bath.
- When the teacher is ready to leave the bath:
 - Taking up the bath-seat.
 - Leaving the bath area while covering his front and rear.
 - Drying his own body, clothing himself before attending to the needs of his teacher.
- When the teacher has left the bath:
 - Drying the teacher's body.
 - Giving the teacher his under-garment and upper garment.
 - Taking the teacher's bath-seat.
 - Preparing a seat for the teacher, plus water to wash his feet, a foot-stool and towel.
 - Offering the teacher water to drink.

Conforming to the teacher's teaching style:

- If the teacher prefers to be asked to deliver a discourse then the disciple must ask him to do so.
- If the teacher prefers the disciple to put questions to him then the disciple must

do so.

Properly caring for the vihara (the dwelling of the monk):

- Cleaning it if it is dirty after setting aside the teacher's alms-bowl, robe, mat, sheet, mattress, pillow, the bed (without dragging it on the floor or knocking it against the door or doorpost), bed-supports, spittoon, board using for reclining on, and carpet (remembering how it was spread).
- Clearing away cobwebs as soon as he sees them.
- Wiping the casements and corners of the room.
- Scrubbing the wall with a wrung-out moist mop, if it is dirty and coated with red chalk.
- Scrubbing the floor with a wrung-out moist mop if it is black and dirty, otherwise sprinkling it with water and scrubbing it so it may not become dusty.
- Heaping up the sweepings and disposing of them.
- Placing the carpet in the sun - cleaning it, beating the dust out of it and relaying it as it was before.
- Placing the bed-supports in the sun, wiping them and returning them to their proper place.
- Placing the bed in the sun, cleaning it, beating the dust out of it and returning it without dragging it on the floor or knocking it against door or doorpost.
- Placing in the sun and treating the same way the chair, mattress, pillow, mat and sheet.
- Placing the spittoon and reclining-board in the sun, wiping them and putting them back in their proper place.
- Putting the alms-bowl and robe back in position using the same procedure outlined above.
- Adjusting to weather conditions:
 - Closing the windows on the east if a dusty wind blows from the west, on the west if the wind is from the east, etc.
 - In cold weather opening the windows during the day and shutting them at night.
 - In hot weather shutting the windows during the day and opening them at night.
- Sweeping other areas of the *vihara* as necessary- cell, store-room, refectory, fire room, privy, etc.
- Ensuring there is drinkable water available.
- Ensuring there is water in the pot for the teacher to rinse out his mouth.

If the teacher falters the disciple is responsible to take appropriate action:

- If the teacher becomes discontent the disciple either encourages him himself or gets another to do so or effects this through religious conversation.
- If the teacher becomes indecisive the disciple either helps him to become more decisive or gets another to do so or effects this through religious conversation.
- If the teacher mouths false teaching the disciple either directly discusses the issue with his teacher or gets another to do so or deals with it through religious conversation.
- If the teacher becomes guilty of a serious offence and becomes subject to *parivasa* discipline (temporary exclusion from the community) the disciple must be careful to see such a sentence is carried out or reimposed by the Sangha.
- If *manatta* discipline (additional punishment imposed by fellow monks) should also be imposed then the disciple should see that the Sangha does so. If the teacher is

to be rehabilitated the disciple must see that the Sangha effects this.

If the Sangha wants to adopt any particular disciplinary action against the teacher:

- The disciple should seek to either dissuade the Sangha or mitigate the measure adopted and also do what he can to help the teacher behave properly, live modestly and act to clear his penance and make it possible for the Sangha to revoke its sentence upon him.

Caring for the teacher's robe:

- If it needs washing the student must wash it or see that it is washed.
- If a robe needs making the student must make it or see it is made.
- If dye needs to be boiled for it and the robe needs to be dyed the student must see this is done too, ensuring the robe is dyed properly and not leaving the robe until the dye has ceased to drop.

The permission of the teacher must first be received by the disciple before giving or receiving alms-bowls, robes or other such articles or shaving his hair, waiting on any one else, having commissions carried out by anyone else, acting as someone else's attendant, appointing his own attendant, carrying another's or his own food received in alms to the vihara, entering a village, going to a cemetery or heading off on a journey. If the teacher is sick the disciple must nurse him as long as the teacher's life continues and he must wait until the teacher is restored to health.

This ends the duties of the student towards his teacher.

26.1. The teacher must observe strict conduct towards his disciple, according to these rules: Help and develop the disciple by teaching, putting questions to him, exhorting and instructing him.

If the teacher has an alms-bowl, robe or other articles which the disciple doesn't have, then the teacher should let the disciple use his while making sure the disciple gets his own such requisites.

26.2-6. If the disciple is sick the teacher must attend to his needs, providing him with teeth-cleanser and water to rinse out his mouth, preparing a seat for him, giving him rice-milk with some water in it, getting water for the washing of his feet and offering him water to drink.

26.7-10. If the *vihara* in which the disciple lives is dirty then the teacher must make sure it is cleaned in the manner described above (25.14-22).

26.11. If the disciple's robe needs washing the teacher must instruct the disciple on how to wash his robe or ensure it gets washed. Similarly, with respect to the making or dying of a robe for the disciple.

If the disciple is sick the teacher must nurse him as long as the disciple's life lasts, waiting until he recovers.

So end the duties of a teacher towards his disciple.

27.1. At that time disciples were not observing proper conduct towards their teachers. Moderate monks became angry, saying, "How can this be?" They told the Buddha. The Buddha then interrogated the monks, "Is what I have been told true?" They replied, "Yes." The Buddha rebuked them and delivered a religious discourse to them, saying, "Any disciple who does not observe proper conduct towards his teacher commits a *dukkata* offence¹¹."

27.2. But the Buddha was told that disciples continued to conduct themselves improperly. So the Buddha ordered, "Any monk who doesn't observe proper conduct must be expelled, being told, by gesture or word, "I am turning you away" or "Don't

come back" or "Leave with your alms-bowl and robe" or "I refuse to let you attend me any more." If the teacher gives no such gesture or word then the disciple has not been expelled.

27.3. But the Buddha was then told that the disciples who had been expelled had not sought forgiveness from their teachers. The Buddha ordered, "Any monk who has been expelled must beg forgiveness from his teacher."

But the Buddha was told that they had still not sought forgiveness. He said that such disciples had committed a *dukkata* offence.

27.4. However, the Buddha was informed that the teachers had refused to forgive their students when asked to do so. The Buddha ordered them to forgive. But still they refused and the Buddha was informed that the disciples had left or returned to the world or transferred to other schools. The Buddha insisted that those asked to forgive must not withhold forgiveness and that to do so was to become guilty of a *dukkata* offence.

27.5. The Buddha was informed that teachers were expelling disciples who were observing proper conduct, while not expelling disciples guilty of improper conduct. The Buddha ordered that no monk expel another who was observing proper conduct and that to do so was to commit a *dukkata* offence.

27.6-8. The Buddha explained that there were five justifications for expelling a disciple and that to fail to do so was to transgress the monastic code:

- He doesn't feel great affection for his teacher.
- He doesn't have a great inclination for his teacher.
- He doesn't have much shame about disappointing his teacher.
- He doesn't have great reverence for his teacher.
- He isn't greatly devoted to his teacher.

Any monk who manifests such qualities must not be expelled and to do so would be to transgress the monastic code.

28.1. A Brahmana ascetic asked the Buddha's monks to be ordained. Because they refused to ordain him, he became so emaciated that his veins became visible all over his body. When the Buddha saw this man he asked his monks how he had come to be so emaciated. They explained what had happened.

28.2. The Buddha asked them, "Which of you remembers anything about this man?" Sariputta replied, "I remember something." "What?" asked the Buddha. "One day when I was going through Ragagaha for alms he ordered that a spoonful of food be given to me."

28.3. "Good, Sariputta. Pious men are grateful, remembering what has been done for them. So, Sariputta, confer lower and higher ordinations on the Brahmana ascetic." "Lord, how shall I do this?" The Buddha delivered a religious discourse and said, "I now abolish what I had initially prescribed, higher ordination by the threefold declaration of taking refuge. From now on I prescribe that you monks confer higher ordination by a formal act of the Order in which an announcement is followed by three questions.

28.4. First, a learned, competent monk makes the following announcement before the Sangha: "Let the Sangha hear me. X desires to be ordained by Y (with Y as his chosen teacher). If the Sangha is prepared to do this, then let the Sangha confer ordination on X with Y as his teacher. This is the announcement."

28.5-6. "Let the Sangha hear me. If any of you is in favour of this ordination remain silent. But let any one who is not in favour now speak." He is to say this three times. X then receives ordination from the Sangha with Y as his teacher, since the silence of the Sangha indicates its support.

29.1. One monk, not long after being ordained, abandoned himself to bad conduct. The monks told him, "You should not behave like this, friend. It is not becoming." But he replied, "I never asked you to ordain me, so why did you ordain me?" The monks informed the Buddha of this. He stipulated, "Don't ordain anyone unless he first requests it. Anyone who ordains without such a request commits a dukkata offence."

29.2. This is how someone should request ordination, by going to the Sangha, adjusting his upper robe so as to cover one shoulder, saluting the feet of the monks with his head, squatting and then, raising joined hands, say, "I request the Sangha to ordain me. Please draw me out of the sinful world out of compassion for me." He must make this request three times.

29.3. Then a learned, competent monk proceeds as I have just outlined.

30.1. In Ragagaha a roster was made for the monks to receive excellent meals in the homes of various rich men. A certain Brahmana ascetic thought, "I am impressed with the precepts these monks keep and with their lifestyle, for they have good meals and lie down on beds protected from the wind. This is the life for me!" So he went to the monks and both lower and higher ordinations were conferred on him.

30.2. But after he had been ordained the roster system came to an end. The new monk was invited to go with the other monks on an alms-round. "I did not embrace the religious life for this reason - to go begging for my food. If you don't provide me with food I will return to the world." "What!" they asked, "Have you embraced the religious life for the sake of your stomach?" "Yes," he said.

30.3. The moderate monks were angered by this. The Buddha was informed and asked the new monk whether he had become a monk to feed his stomach. "Yes," he acknowledged. The Buddha rebuked him, "How can you, foolish person that you are, embrace the religious life, with such a well-taught doctrine and disciple, for the sake of your belly? This is a totally unacceptable model to effect the conversion of the unconverted and adding to the numbers of the converted." Having rebuked him, the Buddha delivered a religious discourse to the monks.

30.4. "I prescribe that any monk who confers ordination tell the ordinand the Four Resources:

(1) The religious life has but morsels of food received in alms as its resource. You must endeavour to live on this basis all your life. Meals provided for the Sangha or to certain monks, invitations to meals and fortnightly meals - these are all bonuses.

(2) The religious life involves wearing a robe made from rags taken from a dust heap as its resource. You must endeavour to live on this basis all your life. Linen, cotton, silk, woolen garments, coarse cloth and clothes made out of hemp are bonuses.

(3) The religious life involves living at the foot of a tree as its resource. You must endeavour to live on this basis all your life. Viharas, houses, attics and caves are bonuses.

(4) The religious life involves using decomposing urine as medicine as its resource. You must endeavour to live on this basis all your life. Ghee, butter, oil, honey and molasses are bonuses.

This ends the fifth section concerning duties towards teachers.

31.1. A certain youth requested ordination from the monks. They informed him of the four resources. He replied, "If you had told me these resources after I had been ordained I would have continued in the religious life. But now I refuse to be, because I find these resources repulsive and loathsome."

The monks told the Buddha. He told them that any monk who informs a candidate of the resources before ordination is guilty of a dukkata offence. He prescribed that they explain the resources to newly-ordained monks only immediately after their ordination.

31.2. Some monks performed an ordination service with a chapter of two or three monks. When the Buddha was informed he prescribed that no-one should be ordained by less than a chapter of ten monks. Any monk ordaining a candidate with less is guilty of a dukkata offence.

31.3. Some monks conferred higher ordination on their apprentices one to two years after their own higher ordination, e.g. Upasena Vangantaputta did this after only one year. Two years after his own higher ordination, Upasena, having concluded his vassa residence¹², visited the Buddha with his disciple.

31.4. It was customary for the blessed Buddhas to exchange greetings with incoming monks. So the Buddha asked Upasena, "Are things going well with you? Do you get enough to support your life? Have you made your journey without becoming too fatigued?" He replied affirmatively. The Tathagatas sometimes ask and sometimes do not ask about what they know, knowing when is the right time to ask. The Tathagatas ask questions full of sense, never devoid of sense, since the bridge has been pulled down for the Tathagatas with respect to what is devoid of sense. Buddhas have two purposes in putting questions to monks, to either preach doctrine or institute a rule of conduct.

31.5. The Buddha asked Upasena how many years he had completed since his higher ordination and he responded, "Two." He then asked how many years the disciple had completed and was told "One." He asked what their relationship was. Upasena said, "He is my disciple." Then the Buddha rebuked him, "This is improper, you foolish man. This is highly unsuitable, unworthy of a wandering monk, impermissible and to be avoided. You foolish man! How can you, who ought to be depending on exhortation and instruction from others, consider yourself ready to administer exhortation and instruction to another monk. You foolish man! You have too quickly abandoned yourself to the ambition of collecting followers." The Buddha then told the monks never to confer higher ordination on anyone who had not first completed ten years. Any monk who does otherwise is guilty of a dukkata offence.

31.6. Some ignorant, unlearned monks, stating that they had completed ten years, conferred higher ordination. So there were ignorant and unlearned teachers with little knowledge, and clever and learned disciples with great knowledge. A certain monk who used to belong to the Tittiya school, when his teacher remonstrated with him over certain offences against Dhamma, silenced his teacher with sound reason and then returned to his former school.

31.7. Moderate monks were enraged to see ignorant, unlearned monks conferring higher ordination, simply because they had completed ten years.

The monks informed the Buddha and he confirmed the facts with them.

31.8. Then the Buddha rebuked those foolish monks for conferring higher ordination, insisting this was unacceptable for converting the unconverted and adding to the number of the converted. Having rebuked them he delivered a religious discourse, commanding that no ignorant, unlearned monk confer higher ordination. If he did he would be guilty of a dukkata offence. Only learned, competent monks are permitted, after ten years, to confer higher ordination.

32.1. Now some teacher-monks deserted the Sangha, returning to the world or transferring to a schismatic faction. The abandoned disciple-monks, lacking

exhortation and instruction, went on their alms rounds improperly dressed. The Buddha insisted that each of these monks choose a new teacher and taught such a teacher to treat his disciple as a son and the disciple to treat his teacher as a father. By such mutual reverence and confidence and sharing of life, both will advance to a high stage in doctrine and discipline. After a monk had depended on his teacher for ten years he could enter into a similar relationship (*nissaya*) with another monk (as his disciple).

32.2-3. The Buddha explained, as before (25.7), how a monk should choose his teacher and, as before, insisted that he observe strict conduct towards his teacher. This ends the duties towards a teacher.

33. As before, the Buddha explained the strict conduct a teacher must observe towards his disciple (26). This ends the duties towards a disciple. This is the end of the sixth section.

34. At that time disciples did not observe proper conduct towards their teachers and the Buddha responded as before (27:1-8).

35.1-2. After some ignorant, unlearned monks ordained disciples after completing ten years the Buddha responded as before, insisting they could not on this basis enter into a similar relationship with a novice monk as they had experienced for the last ten years.

36.1. There were monks whose teachers had deserted them, returning to the world or dying or going over to a schismatic faction. They were not acquainted with the rules concerning the cessation of their disciple-teacher relationships (*nissayas*). The Buddha explained, "A *nissaya* ceases in five cases, that is, when the teacher (1) leaves, or (2) returns to the world, or (3) dies, or (4) goes over to a schismatic faction, or (5) the teacher himself orders this. A sixth case can be added: when the disciple and teacher have both attained to the same level.

36.2-17. There are five cases in which a monk should not confer the higher ordination, nor give a *nissaya*, nor ordain a novice, that is, when he does not possess full perfection in (1) moral practices or (2) self-concentration or (3) wisdom or (4) emancipation or (5) knowledge and insight into emancipation. He has authority to do these things when he does possess these five perfections.

He may not when he does not possess these five perfections since, if this is the case, he can't help others to attain these five perfections. He may so act when he possesses them because he is then able to help others attain them.

He lacks authorisation in five other cases, that is, when he is (1) unbelieving, (2) shameless, (3) fearless of sinning, (4) indolent or (5) forgetful. But he has authority if the opposite pertains, that is, he is (1) believing, (2) modest, (3) fearful of sinning, (4) strenuous, (5) of sound memory.

He lacks authorization in yet five other instances, that is, when he is (1) guilty of moral transgressions, or (2) guilty of breaking rules of conduct, or (3) guilty of heretical belief, or (4) unlearned, or (5) foolish. He has authority when the opposite pertains in these five instances.

There are still five more instances when he has no authority to act, that is, when he (1) will not be able to nurse or get nursed his disciple should he get sick, or (2) will not be able to appease his disciple should he become discontent with the religious life, or

(3) will not be able to use Dhamma to dispel doubts of conscience that might arise in his disciple's mind, or (4) does not know what constitutes an offence, or (5) does not know how to atone for an offence. But if he has the five abilities then he does have authority to act.

Still yet another five instances disqualify a monk from ordaining or giving a nissaya, that is, inability to train a disciple in (1) the precepts of proper conduct, or (2) the elements of morality, or (3) the Dhamma, or (4) Vinaya, or (5) discussions that expose false doctrines in the light of Dhamma. He may so act if the opposite pertains in these five instances.

Then again there are another five instances when he lacks authority, that is, when he is ignorant of (1) what constitutes an offence, or (2) what is not an offence, or (3) what constitutes a light offence, or (4) what constitutes a serious offence, or (5) the two Patimokkhas, of which he needs to have a perfect knowledge, including all their divisions and content and the discussion that attaches to each rule and part of a rule. But he has authority if the opposite pertains in these five instances.

In yet another five cases he lacks authority, that is, when he is ignorant regarding offences as per the four cases just cited, plus (5) has not completed the tenth year after becoming a teacher-disciple. But he has authority if the opposite pertains.

This ends the sixteen-fold five case rulings concerning the authorization of teacher-disciples.

37. To each of the sets of five cases just covered a sixth can be added, namely when a teacher and his disciple have both attained to the same level.

This ends the sixteen-fold six case rulings concerning the authorization of teacher-disciples.

38.1-4. The Buddha was informed by his monks of a certain monk who had silenced his teacher after arguing from the Dhamma and who had then returned to the Titthiya school from which he originally came. However, now he had come back to the Sangha and had asked the monks to receive higher ordination. The Buddha said, "No. You must impose a probationary period (*parivasa*) of four months. Tell him to cut off his hair and beard, don yellow robes, adjust his upper robe to cover one shoulder, salute the feet of the monks with his head, sit down squatting, then, raising joined hands, confess three times, "I take my refuge in the Buddha. I take my refuge in the Dhamma. I take my refuge in the Sangha." He must then ask the monks three times over to receive the higher ordination subject to successfully completing a four month probationary period. A learned, competent monk must then ask the Sangha to do this and members of the Sangha indicate their assent through silence and dissent by speaking.

38.5-7. "A person who has formerly belonged to a Titthiya school will fail to complete the probationary period if he enters the village too early, returns to the Vihara too late, frequents the society of harlots or widows or adult girls or eunuchs or nuns or does not manifest skill in doing what his fellow monks do or is incapable of understanding how these things should be done, or incapable of doing things himself, or incapable of teaching others or does not show enthusiasm when doctrine is preached to him or questions are put to him concerning morality, contemplation and wisdom or becomes angry, displeased and dissatisfied when people speak against his teacher or the belief, opinions and creed of the Titthiya school to which he once belonged or takes pleasure when people speak against or in praise of the Buddha, Dhamma or Sangha. Indeed this last deficiency is a decisive moment in causing one

who formerly belonged to the Titthiya school to fail his probationary period. If he fails he must not be ordained.

38.8-10. But he passes the probationary period if he does the very opposite of all these causes of failure. Such a person should be ordained.

38.11. If such a person comes to the monks naked then his teacher has an obligation to secure a robe for him. If he comes with unshaven hair then he must get the Sangha's permission to have his head shaved.

"If fire-worshippers and Gatilas come seeking ordination the probationary period does not apply, because they believe that actions receive their reward in accordance with their moral merit.

If a Sakya by birth, comes seeking ordination, confer it immediately as an exceptional privilege since he is my kinsman.

So ends the exposition concerning the ordination of person who used to belong to Titthiya schools.

This ends the seventh division.

39.1. The people of Magadha suffered from five diseases - leprosy, boils, dry leprosy, consumption and fits. They asked Doctor Givaka Komarabhakka to heal them. But he explained he couldn't because he was already fully occupied attending to the needs of the Magadha king, Seniya Bimbisara, and the royal seraglio and the fraternity of monks headed by the Buddha. The desperate people pleaded with him, promising to give him all their possessions and become his slaves if he would heal them. But he still refused.

39.2. But the people thought that if they became monks then the other monks would nurse them and they would be healed by the doctor. So they went to the monks and asked to be ordained. They were ordained, nursed by the monks and healed by the doctor.

39.3. However, because there were so many sick new monks to nurse the other monks, lay people were besieged with demands and requests to provide food and medicine for the sick. Further, because the doctor was now extra busy he neglected some of his duties to the king.

39.4-5. A certain man, suffering from all five diseases, went to the doctor and said, "Please heal me!" The doctor replied as before, explaining his existing obligations and the desperate man, as before, offered all his possessions and himself as the doctor's slave. But the doctor still refused. This man too thought that to get healed he should become a monk, though he intended to return to the world after being healed. He was ordained, nursed, cured and then returned to the world. The doctor confronted him, "Didn't you embrace the religious life among the monks?" "Yes", he replied. "Why did you do so?" The man was quite frank.

39.6-7. Angered by this the doctor went to the Buddha asking him to forbid the conferring of ordination on persons afflicted with these five diseases. The Buddha excited and heartened the doctor by what he taught him and the doctor left a happy man. But following this discussion the Buddha decreed that no person afflicted with these five diseases should be ordained and that to ordain such a person was to be guilt of a dukkata offence.

40.1-2. When trouble arose in the border provinces of the Magadha king Seniya Bimbisara he ordered his chief officers to search out the source of the trouble in these border provinces. They indicated their readiness to obey, but many distinguished warriors realized that the delight they found in warring also involved doing evil and producing great demerit. They wondered what they could do to desist from such evil-

doing and do good. Observing the virtuous, tranquil, holy lives of the Sakyaputtiya Samanas they thought that if they could obtain pabbagga (Pali: pabbajja; Sanskrit: pravrajya) ordination¹³ and in this way desist from evil and do good. So they sought and received this ordination.

40.3. When the officers enquired as to the whereabouts of these soldiers they were informed they had become monks. The officers were annoyed that the monks had ordained people employed in the royal service. Upon hearing of this the king asked what punishment should be imposed on those who ordained such people. The officers answered, "They should be beheaded. He who recites the words of ordination should have his tongue torn out and those who form the chapter should have half of their ribs broken.

40.4. The king went to the Buddha and warned him that some unbelieving kings might persecute the monks even for trifling reasons. He urged him not to confer ordination on those employed in royal service. Then the Buddha commanded his monks not to ordain anyone in the royal service and told them that any who did so was guilty of a dukkata offence.

41. The robber Angulimala became a monk. On seeing this people fled in panic and shut their doors, angered that the monks would ordain a robber who openly wore the emblems of his deeds. The monks told the Buddha about this and he commanded them never to ordain a robber who wore the emblems of his deeds and told them that any who did so was guilty of a dukkata offence.

42.1-2. The Magadha king Seniya Bimbisara decreed that no one should do any harm to the monks because their doctrine was well taught; that they should be permitted to lead a holy life aimed at completely extinguishing suffering.

A certain thief escaped from jail and was then ordained by the monks. When the people saw him they spoke of seizing him and taking him back to the authorities. However, some of them said this would be contrary to the king's decree. This angered the people who thought that the monks were secure from anything and they questioned their ordaining of an escaped thief. The Buddha commanded that no such person be ordained and said that any who ordained such a person was guilty of a dukkata offence.

43. Another thief fled and was ordained by the monks. But at the royal palace a proclamation had been made that he was to be killed on sight. When the people saw and recognized him they said, "Come, let's kill him." When the Buddha was informed he commanded that no thief subject to such a royal proclamation should be ordained and that any who ordained such a person was guilty of a dukkata offence.

44-45. Two other persons who had been punished by scourging and branding respectively were also ordained and the people expressed their dissatisfaction with this. When the Buddha was informed he commanded that no such persons should be ordained and that any who ordained such persons were guilty of a dukkata offence.

46. A person in debt was ordained. When his creditors saw him they intended to seize him and imprison him. But some warned them this would violate the king's decree. But the people were angered at the impunity of those who became monks in this way. When the Buddha was informed he commanded that no such debtor should be ordained and that any who ordained such persons was guilty of a dukkata offence.

47. A similar thing occurred when a slave escaped and became a monk and the Buddha issued the same directive.

48.1-2. A bald-headed metal-worker, after quarreling with his parents, became a monk. His parents searched for him and asked the monks if they had seen their son. But since the monks didn't know him they said they hadn't seen him. But when the parents found their son living among the monks they were angered and accused the monks of being shameless liars. But the monks said, "We didn't know who he was." When the Buddha was told of this he directed that the Sangha's permission must first be asked before accepting a new monk whose head was already shaved.

49.1-2. In Ragagaha there was a group of seventeen boys, all friends. Their leader was Upali. His parents wondered how Upali would be able to live a painless life of ease after their deaths. They thought he would be able to live such a life if he learned to write. However, realizing his occupation would result in sore fingers they thought maybe learning arithmetic would be better. But they thought this might lead to tuberculosis. So then they considered money-changing but realized this might result in eye problems. Then they considered how the monks lived such lives, always having good meals and lying down on beds protected from the wind.

49.3. Upali overheard this conversation and urged his friends to come with him and get ordained. So each boy sought and obtained the permission of their parents to be ordained and this was conferred on them by the monks.

49.4. But at dawn they rose and demanded rice-milk, soft food and hard food. The monks told them to wait till day-time. Then if there was such food they could eat it otherwise they would first need to go out for alms and then eat later. Petulantly, they boys threw their bedding around so that it got wet as they continued to demand such food.

49.5-6. The Buddha heard this commotion and asked Ananda what this commotion was all about. He was told the story and then asked the monks whether it was true that they had knowingly conferred ordination on persons under 20 years of age. When they acknowledged that they had he rebuked them for their foolishness declaring that those under 20 cannot endure coldness and heat, hunger and thirst, the bites of gadflies and gnats, the difficulties posed by storms and sun-heat, and by reptiles. Nor can they endure abusive, offensive language; nor bodily pains which are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life. He told his monks that ordaining such under-age youths was not a fit model for converting the unconverted and increasing the number of the converted.

Having rebuked and lectured them he commanded them never to knowingly confer such ordination on a youth under 20 years of age. Any who does so will be punished in accordance with the monastic code.

50. All members of a certain family died of disease, save for the father and his son. They too were ordained and then went on an alms-round with other monks. When food was given to his father the boy ran up to him and said, "Give some to me too, father! Give some to me too, father!" This annoyed the people who concluded the monks led an impure life. When the monks told the Buddha about this he directed that any monk who ordained a boy under 15 years of age was guilty of a dukkata offence.

51. One pious family that had specially devoted themselves to serve Ananda also died of disease, leaving only two boys who sought ordination. However, the boys were reduced to tears when the monks turned them away. But Ananda, recognizing the Buddha's ban on ordaining boys under 15 years of age, considered, "What can be done in order that these boys may not perish?" When he posed this question to the Buddha he was asked, "Can these boys scare crows?" Upon being told, "Yes", the Buddha directed the monks that boys under 15 capable of keeping crows could be ordained.

52. Upananda, a Sakyan, had two novices, Kandaka and Mahaka who committed sodomy with each other. This angered the monks. When the Buddha was informed he directed that no monk ordain two novices, otherwise he would be guilty of a dukkata offence.

53.1-2. At that time the Buddha was residing at Ragagaha during the rainy season. When he stayed there during winter and summer as well the people became annoyed and criticized the monks. Upon being informed of this by the monks the Buddha sent Ananda with a key to every cell to invite any monk who so desired to join the Buddha in Dakkhinagiri.

53.3. The monks answered, "Ananda, the Buddha prescribed that we are to live ten years depending on our teacher and are then able to take on a disciple ourselves (nissaya). But if we go to Dakkhinagiri we would have to take a disciple there, then stay for a short while only to return and take a new disciple. So whether we go to Dakkhinagiri or not depends on whether our own teachers will go there.

53.4. So the Buddha was joined by only a few monks. After he had stayed in Dakkhinagiri as long as he deemed appropriate he returned to Ragagaha. The Buddha asked Ananda how it was that he, the Perfect One, had been accompanied by so few monks. Ananda explained the situation. After delivering a lecture the Buddha then directed that a learned, competent monk must live five years depending on his teacher while an unlearned monk must live in such dependence for the rest of his life.

53.5. He also stipulated five situations in which a monk should not live without a disciple if independent of a teacher, that is, when he does not possess full perfection in (1) moral practices or (2) self-concentration or (3) wisdom or (4) emancipation or (5) knowledge and insight into emancipation. He added that where the opposites of these five situations pertained then a monk may live without his own attendant disciple. He continued to restate the directives already set out in [36] above.

54.1. After staying in Ragagaha as long as he deemed appropriate the Buddha traveled from place to place and then resided in the Banyan Grove (Nigrodharama) in the Sakka country near Kapilavatthu. Before noon, the Buddha prepared himself and, taking his alms-bowl went to the home of his father, Sakka Suddhodana. He sat down. Rahula's mother, a princess, told Rahula, "Go to your father and ask him for your inheritance."

54.2. Young Rahula approached the Buddha and said, "Your shadow, Samana, is a place of bliss." The Buddha rose and moved away with Rahula following and twice asking, "Give me my inheritance." The Buddha told Sariputta to confer ordination on young Rahula and Sariputta enquired how he was to do this.

54.3. Following this the Buddha presented a religious lecture and then addressed the monks, "I prescribe that the lower (pabbagga) ordination of novices involve the threefold declaration of taking refuge. You monks should confer such ordination by having the novice first shave off his hair and beard, then donning yellow robes, adjusting his upper robe so as to cover one shoulder, saluting the feet of the monks

with his head, and sitting down squatting. He should then, raising linked hands, say three times, "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sangha." In this way Sariputta ordained Rahula.

54.4. Then Sakka Suddhodana approached the Buddha and respectfully saluted him. He asked deferentially, "Lord, I ask one blessing from you, the Blessed One." The Buddha replied, "Gotama, the perfect ones are above granting blessings before they know what they are." His father assured him, "This is a proper and unobjectionable demand." The Buddha said, "Speak, Gotama."

54.5. He said, "Lord, when the Buddha gave up the world it caused me great pain and likewise when Nanda did the same. My pain was excruciating when Rahula followed suit. The love for a son, Lord, cuts into the skin; having cut into the skin, it cuts into the hide; having cut into the hide, it cuts into the flesh, into the ligaments, into the bones. Then, having cut into the bones, it reaches the marrow and stays in the marrow. Pray, Lord, let their reverences the monks not confer the lower ordination on a son without his father's and mother's permission."

The Buddha then taught his father and later told his monks not to ordain anyone without their parents' permission, saying that any who did so would be guilty of a dukkata offence.

55. After staying at Kapilavatthu as long as he thought fit, the Buddha traveled to Savatthi. A family dedicated to serving the monk Sariputta sent their son to him asking that he confer pabbagga ordination on him. But he recalled the Buddha's rule that no monk should ordain two novices. Since Rahula was already his novice he asked the Buddha what he should do. The Buddha replied,

"I allow, O Bhikkhus, a learned, competent Bhikkhu to ordain two novices, or to ordain as many novices as he is able to administer exhortation and instruction to."

56. The novices asked the Buddha how many precepts they were supposed to observe. The Buddha answered, "I prescribe, O Bhikkhus, ten precepts for novices: abstinence from destroying life; from stealing; lying; arrack¹⁴, strong drink and intoxicating liquors (which cause indifference to religion); eating at forbidden times; dancing, singing, music and seeing spectacles; garlands, scents, unguents, ornaments and finery; high or broad beds; and accepting gold or silver."

57.1. At that time the novices did not express reverence and confidence towards the monks and did not live harmoniously with them. Annoyed, complaining and angry, the monks informed the Buddha. He answered, "I prescribe that you punish novices in five situations: (1) for seeking to deny monks the reception of alms; (2) for seeking to see that monks experience misfortune; (3) for seeking to deny monks a place of residence; (4) for abusing and reviling monks; and (5) causing division among monks.

57.2. The monks asked him what punishments they should inflict. He answered, "I prescribe that you forbid them from using certain places as their own residences." So the monks banned them staying in the monastic compound. The novices then left to either return to the world or other monastic orders. When the Buddha was informed of this he ordered the monks not to ban novices from residing in the monastic compound - a disciplinary offence - but only the place within it he frequents.

57.3. At that time the monks banned the novices eating certain foods. When people prepared rice-milk or meals for the monastic order they encouraged the novices to

consume these things. But the novices explained how the monks had banned this. Angered, the people informed the Buddha who overturned the decision of the monks, declaring it to be a disciplinary offence.

So ends the section dealing with punishment of novices.

58. At that time an antagonist group of monks known as the Khabbaggiya Bhikkhus laid a ban on novices without the knowledge of their mentor-monks. When the novices left the monastic order on account of this their mentors, noticing their absence, wondered where they had gone. Upon discovering what had happened they were angered and informed the Buddha, who declared it to be a disciplinary offence to lay a ban on novices without the consent of their mentors.

59. These Khabbaggiya Bhikkhus caused additional trouble by luring the novices of senior monks to themselves. The senior monks soon became exhausted now that they had to get themselves teeth-cleansers and water to rinse their mouths with. The complained to the Buddha who declared it was a forbidden and disciplinary offence to lure the follower of another monk to oneself.

60. A novice named Kandaka, the disciple of Upananda Sakyaputto, had sexual intercourse with a nun named Kandaka. Upset by this the monks informed the Buddha. The Buddha ordered, "Excommunicate a novice in the following ten situations: (1) for destroying life; (2) for committing theft; (3) for committing impurity; (4) for lying; (5) for drinking strong drinks; (6-8) for speaking against the Buddha, Dharma or Sangha; (9) for holding to false doctrines; or (10) having sexual intercourse with nuns."

61. The Buddha ordered that a eunuch not be ordained as a monk and that he be excommunicated if he had already been so ordained.

62.1. The relatives of a certain person had all died. He was of a delicate disposition and, realizing his inability to acquire or augment his wealth, he considered how he might live a life of ease, without pain. He decided the life of a monk would assure this.

62.2. So he got himself an alms-bowl and robes, had his hair and beard shaved off, donned saffron robes and respectfully approached the monks. They asked him how many years had passed since he had been ordained as a monk. He expressed his bewilderment at the question. He was then asked who was his *upagghaya*, his mentor-monk. He didn't know what they meant by the word. So the monks asked Upali to examine this would-be monk.

62.3. When Upali learnt the full story he informed the Buddha who ordered, "Excommunicate a person like this, who furtively attaches himself to the Sangha, without having been ordained."

63.1. A certain snake was ashamed of being a snake and hated himself. He considered what he might do to escape this state and quickly become human instead. He thought that if he was ordained as a monk his desire would be quickly satisfied.

63.2. So the snake, adopting the form of a youth, approached the monks seeking

ordination, which he was granted. He was placed with a monk in a vihara. The monk got up in the night and walked around in the dark. The snake, thinking he was safe from discovery, fell asleep in his natural shape, filling the vihara with his body, part of which now jutted out of the window.

63.3. But the monk suddenly decided to return to the vihara and, upon seeing the huge snake, cried out in his terror. Running to him the other monks asked him why he had cried out. He explained what he had seen. The commotion caused the snake to awake and sit down on his seat. The monks asked him who he was. He told them he was a snake. They asked him why he had done such a thing. His explanation was relayed to the Buddha.

63.4. The Buddha assembled the whole Sangha and told the snake, "You snakes are not capable of growth in this doctrine and discipline. Go and fast on the 14th, 15th, and 8th day of each half month. Then you will escape being a snake and quickly become human." But the snake, despairing, wept and left in protest.

63.5. The Buddha explained to the monks, "There are two ways in which a snake who has assumed human form displays his true nature: (1) by having sexual intercourse with a female snake; (2) by falling asleep when he feels safe from discovery. Do not ordain any animal and excommunicate any animal that has already been ordained."

64.1. A young man killed his mother. Ashamed and loathing what he had done he considered how to get rid of his evil act. He thought that this would occur if he was ordained as a monk.

64.2. So he sought ordination. But the monks, remembering how they had been tricked by the snake, asked Upali to examine him. Upon learning the full story the Buddha was informed and he ordered, "Do not ordain any one guilty of matricide and excommunicate any ordained person guilty of such a crime."

65. The same set of circumstances and the same ruling was given in the case of a man who killed his own father.

66.1. While some monks were traveling from Saketa to Savatthi they were attacked by bandits who robbed them and killed some of them. Royal forces from Savatthi caught some of these bandits. The other bandits escaped and were ordained by the Sangha, while the captured bandits were executed.

66.2. The ordained bandits expressed their relief upon seeing their fellow bandits being led away to be executed. Upon learning of this the other monks informed the Buddha who ordered, "Do not ordain a person who has murdered a monk and excommunicate him if he has already been ordained."

67. The same situation occurred, with the same ruling being given, when a group of nuns were traveling the same route and were robbed and raped by bandits. The Buddha also applied the same ruling not only to any who violated a nun, but also to one who caused schism among the Sangha or shed a Buddha's blood.

68. Again the same sequence with the same ruling occurred when a hermaphrodite was

ordained.

69.1. The monks granted higher ordination to a person who had had no mentor-monk. Upon being informed of this the Buddha ordered that no such person should receive higher ordination and that to ordain such a person was a disciplinary offence.

69.2. The Buddha also overturned the granting of higher ordination to a monk which treated the Sangha itself as that monk's former mentor, again declaring any who performed such an ordination to be guilty of a disciplinary offence.

69.3. The Buddha responded in the same way when the monks treated a number of monks as the mentor of a monk upon whom they conferred higher ordination.

69.4. The Buddha responded similarly to other illegitimate conferrals of higher ordination which variously treated as mentor-monk a eunuch, a person who had furtively attached himself to the Sangha, one who had gone over to a rival monastic order, an animal, persons guilty of matricide and patricide respectively, the murderer of a monk, a person who had raped a nun, someone who had shed a Buddha's blood and a hermaphrodite.

70.1-6. People complained to the Buddha when monks conferred ordination on some who had no alms-bowl and received food with their hands, like those in the rival order known as the *Titthiyas*. The Buddha ordered that no one should receive higher ordination who did not possess an alms-bowl and that to confer ordination on such a person was to commit a disciplinary offence. The same occurred with respect to some who had no robes and went out for alms naked; some who had neither alms-bowls or robes; who used borrowed alms-bowls or robes or both.

So ends the 20 situations in which higher ordination (*upasampada*) is forbidden.

71.1. The monks conferred ordination on various disfigured and disabled persons: with hands cut off, feet cut off, hands and feet cut off, ears cut off, nose cut off, ears and nose cut off, fingers cut off, thumbs cut off, tendons of feet cut, hands like a snake's hood, a hump-back, a dwarf, someone with an enlargement of the thyroid gland (goiter), a branded person, someone who had been flogged, a known bandit, a person suffering from elephantiasis¹⁵, a person suffering from a hideous deformity, a one-eyed person, one with a crooked limb, a lame person, one paralysed on one side, a paraplegic, a person debilitated by age, a blind man, a mute, a deaf man, a man both blind and mute, a man both deaf and mute, and a man who was blind, deaf and mute. Upon being informed the Buddha ordered that no such person should be ordained and that any who performed such an ordination is guilty of a disciplinary offence.

So ends the 32 cases in which lower ordination (*pabbagga*) is forbidden.
This is the close of the ninth major section.

72.1. The troublesome Khabbaggiya monks conferred *nissaya* (permission to transfer to another mentor-monk) to certain shameless monks. The Buddha banned such a practice, declaring it to be a disciplinary offence.

Indeed, some monks were living in dependence on shameless monks as their mentor-

monks, so that they too soon became shameless, bad monks. The Buddha also banned this practice, declaring it to be a disciplinary offence.

72.2. This caused the monks how to discern between modest and shameless monks. The Buddha told them to wait 4-5 days and watch how, in this time, such monks related to other monks.

73.1. A monk traveling in Kosala country recalled the Buddha's stipulation that a monk should have a mentor-monk and wondered what he should do, given that he was traveling. The Buddha allowed a traveling monk who was unable to enter into such a relationship to live this way.

73.3-4. Two monks were traveling in Kosala. When they reached a certain house one of them fell sick. The sick monk, recalling the Buddha's stipulation, expressed his desire for a mentor-monk and wondered what he should do. Again, the Buddha allowed an exception in the case of such a sick monk. The other, healthy monk also wondered the same thing and again the Buddha allowed an exception in his case as one tending a sick monk. Similarly, an exception was allowed for a forest renunciant.

74.1. A person sought ordination from Mahakassapa. He sent a message to Ananda asking him to perform the ceremony. But he declined on the grounds that Mahakassapa's name was too revered by him for him to use it in performing the ordination. Upon being informed of this the Buddha ruled that monks can use the family name instead of the proper name of the mentor-monk in performing the ordination ceremony.

74.2-3. Two persons wanted to receive this ordination from Mahakassapa, but quarreled among themselves as to who should receive it first. Upon being informed the Buddha ruled both could be ordained by one proclamation. A similar situation involving three disputants was resolved the same way, though the Buddha stipulated that the 2-3 monks concerned must have the same mentor-monk.

75. 20 years after his conception, but not after his birth, Kumarakassapa received ordination, though the ruling was that such ordination not be conferred on those under 20 years of age. Upon being informed the Buddha ruled that this was permissible, given that true birth should be reckoned from the time "when...in the womb the first thought rises up" and "the first consciousness manifests itself".

76.1. Some ordained monks were seen who were afflicted with leprosy, boils, tuberculosis and convulsions. The Buddha ruled that before conferring ordination it is mandatory for the candidate to be asked if he is afflicted with such conditions. Other questions should also be asked:

- Are you human?
- Are you male?
- Are you a freeman (not a slave)?
- Are you free from debt?
- Are you not in the royal service?
- Have your father and mother given their consent?
- Are you at least twenty years old?
- Are your alms-bowl and your robes in fit state?

- What is your name?
- What is your mentor-monk's name?

76.2. The monks then asked those who wanted to receive ordination whether they suffered from any of the disqualifying conditions, but failed to instruct them beforehand on how to answer. This caused confusion and those wanting to be ordained were unable to answer the questions properly. Upon being informed of this, the Buddha ruled that such persons first be instructed before being asked about disqualifying conditions.

76.3. But when the monks instructed them in front of the entire Sangha the candidates were confused and not able to answer. The Buddha ruled that they be first instructed privately and then asked about the disqualifying conditions in front of the whole assembly. The Buddha spelled out what instructions to give: get them to choose a mentor-monk and have their alms-bowl and robes shown to them.

76.4-7. But when ignorant, unlearned monks instructed such candidates the resulting confusion caused the Buddha to stipulate that only learned, competent monks be charged with providing such instructions. When some provided this instruction without having been appointed to do so the Buddha ruled that only appointed persons may provide instruction and that to do otherwise is a disciplinary offence. The Buddha also set out how a monk should be appointed, either by appointing himself or another, by making a proclamation to this effect in front of the entire Sangha. The appointed monk must then inform the candidate what questions he will be asked and how he should answer.

76.8. The Buddha also ruled that the instructor and candidate should not appear together before the Sangha, by way of correcting an occurrence of this very situation. He instructed that the instructor first make a proclamation before the Sangha informing them of the candidate's desire to be ordained by such and such and explaining that he has instructed the candidate. When the Sangha is ready the candidate is summoned, being told to raise his joined hands and ask the Sangha for this ordination, by reciting these words three times: "I ask the Sangha, reverend Sirs, for the upasampadâ ordination; might the Sangha, reverend Sirs, draw me out (of the sinful world) out of compassion towards me."

76.9. A learned, competent monk then proclaims that the candidate wishes to receive ordination and states that when the Sangha is ready he will ask him about the disqualifying conditions. He tells the candidate that this is the time for him to answer these questions and how to answer them. He then asks the questions.

76.10. A learned, competent monk proclaims before the Sangha that the candidate wants to receive ordination from monk X; that he is free from the disqualifying conditions and that his alms-bowl and robes are in fit state; that the candidate request the Sangha for this ordination with monk X as his mentor-monk. When the Sangha is ready the candidate is summoned, etc.

So end the regulations for this ordination.

77. The Buddha ordered that the newly ordained monk should be told the season and the date, the part of the day. He is then told the Four Resources:

(1) The religious life has but morsels of food received in alms as its resource. You must endeavour to live on this basis all your life. Meals provided for the Sangha or to certain monks, invitations to meals and fortnightly meals – these are all bonuses.

(2) The religious life involves wearing a robe made from rags taken from a dust heap as its resource. You must endeavour to live on this basis all your life. Linen, cotton, silk, woolen garments, coarse cloth and clothes made out of hemp are bonuses.

(3) The religious life involves living at the foot of a tree as its resource. You must endeavour to live on this basis all your life. Viharas, houses, attics and caves are bonuses.

(4) The religious life involves using decomposing urine as medicine as its resource. You must endeavour to live on this basis all your life. Ghee, butter, oil, honey and molasses are bonuses.

So end the Four Resources.

78.1-5. Some monks, having ordained a certain man, departed. As the new ordinand was traveling alone to the place where the Sangha resided he met his former wife. She asked him, "Have you now embraced the religious life?" He answered affirmatively. She pointed out that it was difficult for such persons to have sexual intercourse and invited him to have intercourse with her. So he arrived late to join the other monks. They asked why and upon learning the reason told the Buddha. The Buddha ruled that a new ordinand must be provided with a companion and informed of the four interdictions (violations of which disqualify one from continuing as an ascetic member of the Sangha):

(1) To abstain from all sexual intercourse even with an animal, for the rest of one's life – to commit such an act is akin to making oneself like a beheaded man tries to live with his trunk.

(2) To abstain from taking anything which is not given to him and from theft. This applies to even a blade of grass or to property of trivial value – to commit such an act is akin to making oneself like a leaf separated from its stalk, which can never recover its greenness.

(3) To never intentionally destroy the life of any being, even that of a worm or ant, especially a human being, with this including procuring abortion – to commit such an act is akin to making oneself like a stone split in two which cannot be reunited.

(4) To never attribute to oneself superhuman qualities, extending even to claiming one finds pleasure in sojourning in an empty place. If a monk, with corrupt intention and motivated by covetousness, attributes to himself such qualities that he does not possess, or falsely claims to have attained a state of mystic meditation (*ghana*) or one of the eight stages of meditation (*vimokkhas*) or one of the states of self-concentration (*samadhis*) or one of the paths or fruits of the paths of sanctification, then he is disqualified from being an ascetic member of the Sangha – to commit such an act is akin to making oneself like a palm tree, the top sprout of which has been cut off so that it cannot regrow.

So end the four interdictions.

79.1-3. A certain monk was temporarily excluded from the Sangha for refusing to acknowledge an offence he had committed. He returned to the world but later came

back to the monks, seeing re-ordination. Upon being informed of this, the Buddha ruled that he must first be asked whether he now acknowledged the original offence. Only if he does this may he be re-admitted. If after being re-admitted he refuses to acknowledge the offence then he is to be re-expelled, provided that the entire Sangha agrees with this course of action. If this proves impossible then it is not an offence for the Sangha to live with such a monk. The same applies for a monk temporarily excluded for refusing to atone for an offence committed or refusing to renounce a false doctrine. As before, he must now atone for the offence or renounce the false doctrine to be re-admitted and remain within the Sangha.

So ends the first Khandhaka, which is called the Great Khandhaka.

¹ The Mahavagga is found in the Vinaya Pitaka and is made up of four khandhakas or volumes. This abridgement of the first volume is based on the 1881 translation from the Pali by T.W. Rhys Davids and Hermann Oldenberg. This abridgement cuts down this highly repetitive work from around 86 pages to 36.

² A fully enlightened being.

³ Those who follow the path of asceticism that is essential to the rituals prescribed in the Brahmanas.

⁴ Literally, "one who has truly gone (tatha-gata)" or "one who has become authentic (tatha-agata)." In ancient India this described a person who had attained the highest spiritual goal.

⁵ The gods of the four corners of the earth.

⁶ Simply because the third refuge, the Sangha, had not been formed at this stage.

⁷ Various translated as "biases", "mental taints", "eruptions", etc. *Asavas* appear to be particularly intoxicating attachments.

⁸ According to Vedic tradition the Gautamas were of the Angirasa tribe.

⁹ (1) Being free from the five bad qualities; (2) being possessed of the six good qualities; (3) being guarded in the one thing; (4) observing four things; (5) rejecting each of the four false truths; (6) seeking right things; (7) having pure aims; (8) being full of ease; (9) being emancipated in heart; and (10) being emancipated in ideas.

¹⁰ Someone who has experienced enlightenment and is free from rebirth.

¹¹ Slight offences that to be dealt with needed no more than confession.

¹² Living in a shelter during the rainy season rather than under a tree.

¹³ The word literally means "to go forth". This preliminary or "lower" ordination occurs when a layperson leaves home to join the Sangha.

¹⁴ An alcoholic drink distilled from fermented fruit, grain, sugarcane or the sap of coconut palms. Found in South and South East Asia.

¹⁵ A disease that is characterized by the thickening of the skin and underlying tissues, especially in the legs and genitals. Sometimes, this disease can cause body parts like the scrotum to swell to the size of a softball or basketball.