0.0.1 The Invitation (excerpt)

pavāraṇakkhandhakaṃ (excerpt)

10. Then the Auspicious One said this to those bhikkhus: “But in what way, O bhikkhus, united and happily together, without disputing, spent a comfortable rains retreat, and not fatigued on account of almsfood?”

atha kho bhagavā te bhikkhū etadavoca: yathā kathampana tumhe bhikkhave, samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasittha? na ca piṇḍakena kilamitthāti.

11. Here, O Bhante, many of us bhikkhus, friends and associates, accepted a certain residence in the Kosalan country for the rains retreat. It occurred to us, O Bhante: “By what means might we united and happily together, without disputing, spent a comfortable rains retreat, and not fatigued on account of almsfood?”

idha mayaṃ bhante, sambahulā sandiṭṭhā sambhattā bhikkhū kosalesu janapadesu aññatarasmiṃ āvāse vassaṃ upagacachimhā. tesaṃ no bhante, amhākaṃ etadahosi: kena nu kho mayaṃ upāyena samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma? na ca piṇḍakena kilameyyāmāti.

12. Then it occurred to us, O Bhante: "If we neither speak nor converse with one another, [and would have] the one who returns from village alms gathering first set out the seats, the foot-washing water, the foot stool, the foot-washing wooden block, the bowl for left-overs having washed it, set out the drinking water and the rinsing water. The one who returns from village alms gathering last, if there is any food left over, may eat it if he so desires. If he does not desire, he would throw it away where there is little plant life or in water where there are no living beings. He would pack up the seats, the foot-washing water, the foot stool, the foot-washing wooden block, the bowl for left-overs having washed it, he would set in order the drinking water and the rinsing water, he would sweep up the refactory. Whoever

tesaṃ no bhante, amhākaṃ etadahosi: sace kho mayaṃ añ-ñamaññaṃ neva ālapeyyāma, na sallapeyyāma, yo paṭhamaṃ gāmato piṇḍāya paṭikkameyya, so āsanaṃ paññāpeyya, pādodakaṃ pādapiṭhaṃ pādakaṭhalikaṃ upanikkhipeyya, avakkārapātiṃ dhovitvā upaṭṭhāpeyya, pānīyaṃ paribhojanīyaṃ upaṭṭhāpeyya. yo pacchā gāmato piṇḍāya paṭikkameyya, sacassa bhattāvaseso, sace ākaṅkheyya, bhuñjeyya, no ce ākaṅkheyya, appaharite vā chaḍḍeyya, appāṇake vā udake opilāyeyya, so āsanaṃ uddhareyya, pādodakaṃ pādapīṭhaṃ pādakaṭhalikaṃ paṭisāmeyya, avakkā-

sees the drinking water vessel, the rinsing water vessel or the toilet water vessel empty and void, would refill it. If it would not be possible for him, then having invited another with the wave of hands, they would fill it by joining hands together, but not on that account should they break into speech. In this way, united and happily together, without disputing, we will spent a comfortable rains retreat, and not fatigued on account of almsfood?"

rapātiṃ dhovitvā paṭisāmeyya, pānīyaṃ paribhojanīyaṃ paṭisāmeyya, bhattaggaṃ sammajjeyya, yo passeyya pāniyaghaṭaṃ vā paribhojaniyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ, so upaṭṭhāpeyya, sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpeyya, ttheva tappaccayā vācaṃ bhindeyya. evaṃ kho mayaṃ samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma. na ca piṇḍakena kilameyyāmāti.

13. "So then, O Bhante, we neither spoke nor conversed with one another. The one who returned from village

atha kho mayaṃ bhante, aññamaññaṃ neva ālapimhā. na sallapimhā. yo paṭhamaṃ gāmato

alms gathering first set out the seats, the foot-washing water, the foot stool, the foot-washing wooden block, the bowl for left-overs having washed it, set out the drinking water and the rinsing water. The one who returned from village alms gathering last, if there were any food left over, would eat it if he so desired. If he did not desire, he threw it away where there was little plant life or in water where there were no living beings. He packed up the seats, the foot-washing water, the foot stool, the foot-washing wooden block, the bowl for left-overs having washed it, he set in order the drinking water and the rinsing water, he swept up the refactory. Whoever saw the drinking water vessel, the rinsing water vessel or the toilet water vessel empty and void, refilled it. If it were not possible for him, then having invited another with the

piṇḍāya paṭikkamati, so āsanaṃ paññāpeti. pādodakaṃ pādapiṭhaṃ pādakaṭhalikaṃ upanikkhipati.avakkārapātiṃ dhovitvā upaṭṭhāpeti.pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhūttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati, appaharite vā chaḍḍeti. appāṇake vā udake opilāpeti. so āsanaṃ uddharati. pādodakaṃ pādapīṭhaṃ pādakaṭhalikaṃ paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti. pānīyaṃ paribhojanīyaṃ paṭisāmeti, bhattaggaṃ sammajjati, yo passati pāniyaghaṭaṃ vā paribhojaniyaghaṭaṃ vā vaccaghaṭaṃ vā

wave of hands, they filled it by joining hands together, but not on that account did they break into speech. It is in this way, O Bhante, that united and happily together, without disputing, we will spent a comfortable rains retreat, and not fatigued on account of almsfood?"

tucchaṃ, so upaṭṭhāpeti, sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpeti, nattheva tappaccayā vācaṃ bhindati. evaṃ kho mayaṃ bhante, samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasimhā. na ca piṇḍakena kilamimhāti.

14. Then the Auspicious One addressed the bhikkhus: "Indeed these empty men, O bhikkhus, simply having spent an uncomfortable [rains retreat], presume to have spent an equally comfortable [rains retreat]. Indeed these empty men, O bhikkhus, simply having lived together like beasts, presume to have spent an equally comfortable [rains

atha kho bhagavā bhikkhū āmantesi: aphāsukaññeva[1] kira'me [2] bhikkhave, moghapurisā vutthā[3] samānā phāsukamha [4] vutthāti paṭijānanti. pasusaṃvāsaññeva kira'me bhikkhave,

[1] aphāsuññeva - machasaṃ, pts
[2] kirime'ja - vi
[3] vuṭṭhā - machasaṃ
[4] phāsumhā - machasaṃ, pts

retreat]. Indeed these empty men, O bhikkhus, simply having lived together like sheep, presume to have spent an equally comfortable [rains retreat]. Indeed these empty men, O bhikkhus, simply having lived together like enemies, presume to have spent an equally comfortable [rains retreat]. For how indeed, O bhikkhus, could these empty men, undertake the practice of followers of other standpoints, the observance of silence? This, O bhikkhus, neither [inspires] confidence in those with little confidence, nor increase the confidence of those with confidence. Rather, this only diminish the confidence of those with little confidence and cause wavering in some of those with confidence." Then the Auspicious One, having reprimanded those bhikkhus in various ways with Dhamma talk, addressed the bhikkhus: (or how many)

moghapurisā vutthā samānā phāsukamha vuttā'ti paṭijānanti. eḷakasaṃvāsañ̃ñeva kira'me bhikkhave, moghapurisā vutthā samānā phāsukamha vutthā'ti paṭijānanti. sapattasaṃvāsañ̃ñeva kira'me bhikkhave, moghapurisā vutthā samānā phāsukamha vutthāti paṭijānanti. kathaṃ hi nāmi'me[5] bhikkhave, moghapurisā mūgabbataṃ titthiyasamādānaṃ samādiyissanti. netaṃ bhikkhave appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. athakhvetaṃ bhikkhave appasannānaṃ ceva appasādāya pasannānañca ekaccānaṃ

[5]kathaṃ hi nāma bhikkhave - machasaṃ

the bhikkhus address: The practice of followers of other standpoints, O bhikkhus, the observance of silence is not to be undertaken. Whoever would undertake it incurs an offence of wrong-doing. I allow you, O bhikkhus, to invite the bhikkhus you live with during the rains retreat [for feedback] on three grounds, what is seen, heard or suspected. That for you will be a state suitable for communication, a state allowing for rehabilitation from offences, a state honoring the vinaya.

aññathattāyāti. atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dhammiṃ kathaṃ katvā bhikkhū āmantesi: na bhikkhave, mūgabbataṃ titthiyasamādānaṃ samādiyitabbaṃ. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave, vassaṃ vutthānaṃ bhikkhūnaṃ tīhi ṭhānehi pavāretuṃ diṭṭhena vā sutena vā parisaṃkāya vā. sā vo bhavissati aññamaññānulomatā āpattivuṭṭhānatā vinayapurekkhāratā. evañca pana bhikkhave, pavāretabbaṃ: byattena bhikkhunā paṭibalena saṅgho ñāpetabbo.