

Ovādapātimokkham (DN 14.3.26) The Disciplinary Advice

...atha kho, bhikkhave, Vipassī Bhagavā Araham Sammāsambuddho,
...then at that time, monks, the Gracious One Vipassī, the Worthy One the Perfect Sambuddha,

sāyanhasamayam paṭisallānā vuṭṭhito bhikkhū āmantesi:
having risen from seclusion in the evening time, addressed the monks (saying):

“Anujānāmi, bhikkhave, caratha cārikam
“I allow you, monks, to go on a walk

bahujanahitāya bahujanasukhāya,
for the benefit of many people, for the happiness of many people,

lokānukampāya atthāya hitāya sukhāya devamanussānam.
out of compassion for the world, for the welfare, benefit, and happiness of gods and men.

Mā ekena dve agamittha, desetha, bhikkhave, Dhammam
Do not let two go by one (way), teach the Dhamma, monks,

ādikalyāṇam majhekalyāṇam pariyosānakalyāṇam, sāttham sabyañjanam
(which is) good in the beginning, good in the middle, good in the end, with its meaning, with its (proper) phrasing;

kevalaparipuṇṇam parisuddham brahmacariyam pakāsetha,
explain the spiritual life which is complete, full and pure,

santi sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti,
there are beings with little dust on the eyes who are perishing through not hearing the Dhamma,

bhavissanti Dhammassa aññātāro.
there will be those who will understand the Dhamma.

Api ca, bhikkhave, channam vassānam accayena
Then, monks at the end of six years

Bandhumatī Rājadhānī upasaṅkamitabbā Pātimokkhuddesāyā” ti.
go to the Royal City of Bandhumatī for the recital of the Discipline.”

Atha kho, bhikkhave, bhikkhū yebhuyyena
Then, monks, nearly all the monks

ekāheneva janapadacārikam pakkamimsu.
departed one by one and walked in the country (teaching).

Tena kho pana samayena Jambudīpe caturāsīti āvāsasahassāni honti.
Then at that time in the Rose-Apple Island (India) there were eighty-four thousand monasteries.

Ekamhi hi vasse nikkhante devatā saddam-anussāvesum:

When one year had passed the gods let loose a cry:

‘Nikkhantam kho, Mārisā, ekam vassam, pañca dāni vassāni sesāni,

‘One year has passed, dear Sirs, there are now (only) five years remaining,

pañcannaṃ vassānaṃ accayena

at the end of five years

Bandhumatī Rājadhānī upasaṅkamitabbā Pātimokkhuddesāyā.’ ti

go to the Royal City of Bandhumatī for the recital of the Discipline.’

Dvīsu vassesu nikkhantesu...

When two years had passed...

Tīsu vassesu nikkhantesu...

When three years had passed...

Catūsu vassesu nikkhantesu...

When four years had passed...

Pañcasu vassesu nikkhantesu devatā saddamanussāvesum:

When five years had passed the gods let loose a cry:

‘Nikkhantāni kho, mārisā, pañcavassāni, ekam dāni vassam sesam,

‘Five years have passed, dear Sirs, there is now (only) one year remaining,

ekassa vassassa accayena

at the end of one year

Bandhumatī Rājadhānī upasaṅkamitabbā Pātimokkhuddesāyā.’ ti

go to the Royal City of Bandhumatī for the recital of the Discipline.’

Chasu vassesu nikkhantesu devatā saddamanussāvesum:

When six years had passed the gods let loose a cry:

‘Nikkhantāni kho, mārisā, chabbassāni, samayo dāni,

‘Six years have passed, dear Sirs, now is the time,

Bandhumatī Rājadhānī upasaṅkamitabbā Pātimokkhuddesāyā.’ ti

go to the Royal City of Bandhumatī for the recital of the Discipline.’

Atha kho te, bhikkhave, bhikkhū appekacce sakena iddhānubhāvena,

Then, monks, some monks through their own spiritual power,

appekacce devatānaṃ iddhānubhāvena,

some through the spiritual power of the gods,

ekāheneva Bandhumatīm Rājadhāniṃ upasaṅkamiṃsu pātimokkhuddesāyā.” ti

one by one went to the Royal City of Bandhumatī for the recital of the Discipline.”

“Tatra sudam̃, bhikkhave, Vipassī Bhagavā Araham̃ Sammāsambuddho

“Right there, monks, the Gracious One Vipassī, the Worthy One the Perfect Sambuddha,

Bhikkhusaṅghe evaṃ Pātimokkham̃ uddisati:

in the midst of the Community of monks recited the Discipline thus:

‘Khantī paramaṃ tapo titikkhā, Nibbānaṃ paramaṃ vadanti Buddhā.

‘Forbearing patience is the supreme austerity, Nibbāna is supreme say the Buddhas.

Na hi pabbajito parūpaghāti, samaṇo hoti paraṃ viheṭṭhayanto.

One gone forth does not hurt another, (nor does) an ascetic harass another.

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,

Not doing any bad deeds, undertaking wholesome (deeds),

Sacittapariyodapanam̃ – etaṃ Buddhāna' sāsanaṃ.

And purifying one's mind – this is the teaching of the Buddhas.

Anūpavādo anūpaghāto, Pātimokkhe ca saṃvaro.

Not finding fault, not hurting, restraint in regard to the Discipline,

Mattaññutā ca bhattasmiṃ, pantañ-ca sayanāsaṇaṃ.

Knowing the correct measure in food, (living in) a remote dwelling place,

Adhicitte ca āyogo – etaṃ Buddhāna' sāsanaṃ.’-ti

Being devoted to meditation – this is the teaching of the Buddhas.’